

## INSIDE:



### The arts through poetry

Poetry and short stories are both creative forms of communication. They afford the creator the ability to express deep thoughts in a minimum of words. This week C.C. devotes a page to a collection of poems and a short story, all of them contributions from our readers. Read them on page 6.

### Index

Viewpoint .....	2	Alberta .....	8
Our Faith, Other Faiths .....	2	Federal-provincial relations ..	12
In Memoriam .....	3	News page .....	13
Profile on Dutch immigration ..	3	A concern to all clergy and	
Church Page .....	4	laymen .....	14
Bible League enlarges		Dutch pages .....	15
Canadian staff .....	5	Classified .....	18
The Arts .....	6	Events .....	22
Cartoon .....	7	Books .....	23
CLAC support grows in			



### Canada and the Constitution

The current debate in the House of Commons on the Constitution and on a proposed new Charter of Rights is causing quite a stir among Canadians. This week we focus on both areas with articles on pages 12, 13 and 14. We look at the Christian Reformed Church's "pastoral guidelines" for federal-provincial relations, and at the "freedom of religion" aspect in the proposed Charter of Rights. A Maritime reader has been doing some lobbying in PEI for the inclusion of "Divine Supremacy" in the preamble to the Bill of Rights. She writes about that concern.

### A Mennonite consultation

## Criminal justice and Christian responsibility

by William Vander Beek

Rev. Vander Beek is minister in New Westminster, BC.

Abbotsford, BC — In 1977, the Mennonite Central Committee began a Victim-Offender Ministries program. On January 22, moderators and secretaries of the several Mennonite Conferences in Canada came together in Abbotsford, B.C. for a "Consultation," to see how the programs are coming along and can be improved. The Council of Christian Reformed Churches in Canada had invited me to attend this Consultation and I'll share with you my experiences that day.

It was a busy day, very busy. From the devotional at 7:30 a.m. till the adjournment at 6:30 p.m., an array of excellent resource persons gave their input, moving from the theological-biblical to the practical. Do Mennonites always work so hard? I sighed halfway through the day; but after I jogged a few miles during the lunchbreak, I was ready to continue the jogging gait of the Conference.

The practical input was very enlightening. We looked at the prison system from the staff's angle, but also through the eyes of inmates; we surveyed the opportunities for the Christian "layman/woman" but for the ordained chaplain as well.

Have you heard of M2/W2? It stands for Man-to-Man, Woman-to-Woman. A volunteer is matched up with an inmate to stand next to that person, and to facilitate his/her return to society. Too bad that so few Reformed people volunteer, and that the program exists, as far as I know, only in B.C. The Kitchener, ON area has VORP, that is: Victim-Offender Reconciliation Program. This program seeks to bring the offender and the victim face to face with each other and with the harm done in order to facilitate healing. It is a welcome antidote to the adversary system of the courts and the dehumanization of prison.

Two Roman Catholic sisters presented their "Model for Community Diversion." Similar to VORP, it promotes restitution not just to the victim, but also to the harmed community. Amazing what can be done to bring healing and peace while doing justice!

Glaring deficiencies of the justice system were exposed. "Prisons tend to brutalize both staff and inmates" (Edgar Epp). "The purpose of the justice system is: to protect the status-

quo: it is a matter of maintaining the advantage we already have" (John Konrad). "The involvement of the State in family matters sometimes amounts to family breakup made easy" (Konrad).

Such criticisms rolled on all day. Reformed people agree with them, but much more reluctantly; they come more easily to Mennonites. Much of their critique is rooted in their traditional view of the State as being evil, a system of coercion which is contrary to the gospel. Dr. Lind endorsed the statement of an American judge that "there is an irreconcilable conflict between the law of God and the laws of man."

My little efforts to inject God's creation, and later Romans 13 into the discussion, were deflected.

It is fair to add that many Mennonites no longer endorse the traditional Anabaptist view of "non-involvement," of the Christian's calling to withdraw from the State and its functions. At this particular Conference, Dr. Millard Lind advocated the *Transformation* of justice as the proper Christian stance. "We must relate to the State subversively but not by subversion" (Lind).

Lind rejects the two-kingdom concept as the only relevant one; aggressively promoting the peace of God we seek the transformation of the system in terms of the covenantal God-centred justice of Old and New Testament. I was thankful for the more positive attitude toward government and justice with which we Reformed people have grown up.

How many-sided is the truth of God! Time and again I was struck by the beautiful way in which certain texts of the Bible had found a deep resonance in the soul of Mennonites, *texts which we seldom quote!* Did we heed the repeated calls of the Bible to be people of peace? "Blessed are the peacemakers" (Matt. 5:9), says Jesus; and Paul exhorts us to, as much as possible, keep peace with all men (Rom. 12:18); and James speaks of the righteousness which is sown in peace by those who make peace (James 3:18). And so on.

Throughout the day there were references to I Corinthians 6:1-8 as well. All were thoroughly familiar with that warning against brothers bringing their cases before the unjust judges. Will you add the incisive words of that passage to your heart's treasure?

How sad, when theological constructions keep parts of the gospel from resonating in our hearts! How true it is that for the fullness of truth all the saints need each other.

### RCA meets in Canada

For the first time in the 351-year history of the Reformed Church in America, the general synod will meet in Canada.

The general synod is scheduled to meet June 8-12 at McMaster University in Hamilton, ON. At its meeting last year, the general synod adopted a comprehensive 10-year plan for planning new churches and this plan is being carried out across Canada and the United States.

A major step in that direction came

with the appointment of Rev. Cor Bons as field secretary for Canada and the establishment of a Canadian office on the grounds of Camp Shalom in Cambridge, ON.

Following the recent death of Rev. Peter J. Yff of Hamilton, who served as editor of its monthly *Pioneer*, Rev. Bons was appointed editor. Rev. Bons does this editorial work in addition to his primary duties in the area of church planting.



# VIEWPOINT

## The third option for women deacons

Keith Knight

When the 156 delegates to the Christian Reformed Church Synod gather in Grand Rapids in June to discuss the work of the church, the eyes of the Reformed world will be upon them.

Two potentially explosive areas which will need to be resolved are the denomination's relationship with the Gereformeerde Kerk in The Netherlands in light of the latter's liberal stand on homosexuality, and the matter of ordination of women as deacons. With respect to the latter, the Christian Reformed Church can take her lesson from other denominations which have dealt with the matter in a variety of ways.

The most notable, from the Canadian perspective, is the decision taken many years ago by the Presbyterian Church in Canada and reinforced at the 106th General Assembly in Windsor, ON last summer. The Presbyterian Church has had women office-bearers for more than 15 years. Last summer its General Assembly (Synod) decreed that the church — and by that we mean both laymen and clergy

— must accept women as fully ordained ministers.

Those within the Presbyterian Church who do not agree with the ordination of women as ministers have ten years to change their minds. The General Assembly made that ruling last year as well. That issue arose when a young male minister refused to be present at the ordination of a woman. The General Assembly decided that such refusal will be tolerated for another 10 years but by then, the entire membership must accept women in the role of minister.

Leaders within that denomination tell me that the General Assembly's action is forcing a split within the church. Those who simply cannot tolerate women on the pulpit will be forced to leave the church and either form their own denomination or join an existing one.

The Christian Reformed Church has steered clear of such a collision course, at least for the moment. When Synod declared in 1978 that women may be ordained as deacons, conservative elements within the church reacted with overture after overture to the 1979

Synod to undo that decision. A potential bomb of separation within the denomination was diffused when a "moratorium" was placed on installations of women deacons.

What can Synod 1981 do when it deals with this question around June 15 (Synod meets from June 9 - 19)? It has three options, as I see it. It can flatly reject the recommendations of the three synodical study committees which have already dealt with the matter and which have all called for the inclusion of women as deacons. That would mean that existing women deacons would fill out their terms and disappear from the face of the deacon's bench. Such a move would also cause a stir in those congregations where women have served as deacons for three years and who are now banned from serving.

The second option is that Synod would endorse the recommendations of past and current study committees and allow women to become deacons. Such a decision would most definitely split the church because there are so many congregations which are principally opposed to such a denominational de-

claration.

The third option is to do what it did with the rights of women to vote in congregational meetings as it was passed back in 1957, and that is to leave the matter of women deacons up to the individual congregations. Synod in 1957, by its action, allowed those churches which were ready for the participation of women in the congregational meeting to do so. Today, almost 25 years later, there are still churches which have not adopted that ruling by synod.

Our Presbyterian form of government declares Synod to be the broadest assembly . . . but not the most powerful. The local congregation still has the final authority. Synod exists for only 10 days but the congregation conceivably lasts for generations.

Synod would be wise to let each congregation make up its own mind with respect to opening up the office of deacon to women. That, after all, is where ecclesiastical authority lays. Such a decision must ultimately be dealt with at the congregational level anyway.

## OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

### Roman Catholic Church shifts away from ecumenicity

*"The future of Roman Catholicism depends on the outcome of the struggle between the people and the Pope."*

(David Wells. *Revolution in Rome*)

The last two decades have been the most important for the centuries-old Roman Catholic Church. In 1958 Pope John XXIII was elected. He opened the doors of the Vatican to the world, summoned an ecumenical council to foster Christian unity and promoted the reform of canon law. John XXIII was called the pope of peace as he wrote an encyclical *Pacem in Terris* (Peace on Earth). He announced for the church an "aggiornamento" (modernization and reformation).

The Second Vatican Council (1962-1965) was a turning point for the Roman Catholic Church. At the council the important declarations were largely devoided of references to the "Blessed Virgin"; though the bones of contention-mariology and papal infallibility — were not removed. John XXIII called Protestants "separated brethren." This pronouncement was hailed as a great step forward in ecumenical relations with the non-Catholic branches of the Christian church.

This attitude by the Roman pontiff was a vast change from the position taken by the Vatican after the publication of the anti-Protestant Syllabus in 1864. However, the phrase "fratelli separati" (separated brethren) was already used by Pope Pius XII (1876-1958). But the Roman Church can still not imagine a reunion without "a submission under the Sea of St. Peter."

Cardinal George Flahiff of Winnipeg said in 1963, at the close of the second session of Vatican II, that the most significant thing in the Church of Rome was "the new mentality." But results alone will tell the reality of this "new mentality." Have all the different movements and even the upheavals fundamentally changed the Roman Church? I think of what a general of the Jesuits said of his order, which has often been

applied to the Roman Church as well: "It must remain what it is or it will not be."

The Roman Catholic Church still teaches that the Pope is the Vicar of Christ, the successor of Peter. On the day after the election of Pope Pius XII the *Osservatore Romano* wrote: "Because the Pope is the truth, he is the gospel." This is a bold expression of the doctrine of the vicarship of Christ. This doctrine of papal infallibility has been under severe attack.

In 1968 Prof. E. Schillebeeckx said: "Rome, in panic, wants to keep controlling doctrine and life." In 1969 Cardinal Suenens of Belgium also attacked, in an interview, the papal system. In 1971, Hans Kung challenged the papacy with his book *Infallible? An Enquiry*. He argued that papal infallibility, which was declared in 1870 by the First Vatican Council, rested on shaky foundations.

#### Pope Paul

Pope Paul VI, who succeeded the popular John XXIII, travelled more than any other pope. He didn't moderate the cult of mariology, which remains a vital stumbling block to ecumenical relations. On the eve of his departure for a pilgrimage to the shrine of Fatima in Portugal, he preached: "All those who believe in the Gospel are obliged to venerate the Virgin Mary." In his encyclical "Mysterium Fidei" he spoke against the progressives in his church, who called the mass a "memorial feast" in which the cross of Christ is merely remembered. Pope Paul tried to preserve unity in the Church after Vatican II. He had to mediate between the progressives who wanted more changes, and the conservatives who were frightened of them.

#### John Paul

John Paul II, a native from Poland where the Catholic church is extremely conservative and tradition-bound, is Rome's strong and already controversial leader today. John Paul is strong in a traditional sense, no matter how many

press conferences he holds. He lays great stress on his hope and trust in the Virgin Mary. Germany has been dedicated to the immaculate heart of Mary. In a number of countries, with the apparent encouragement of the Pope, the Monday after Pentecost has been declared a feast day in honour of Mary. This devotion to Mary is hardly an ecumenical theme that will win the hearts of Protestants! The pope declared in Turin that, since Liberalism and Marxism have failed, the Roman Church alone is the answer to the crisis of the world (and not Jesus as Vatican II had declared).

#### Europe now

The priesthood in Europe is declining in numbers. In France alone, there were 40,000 priests in 1965. Ten years later the number had fallen off to 30,000. Seminary enrollment had dropped from 920 new seminarians in 1966 to only 243 in 1972.

The Catholic population in France has been estimated at 94 percent. Yet only 16 percent attend mass with frequency. Missologist Herbert Kane has

called France "the most pagan country in Europe." And he added: "Fear and superstition abound, especially in the rural areas, and more and more people are turning to spiritism; so much so that the Roman Catholic Church now regards France as a mission field."

In Italy, many priests are defecting from their vocation. In a country where 99.4 percent is nominally Catholic, a referendum officially approved the institution of divorce as a right for Italian citizens. In 1977, a liberal abortion law was passed handily in the Chamber of Deputies.

There are fundamental disagreements with the Vatican and the hierarchy. The progressives insist that they have a place with the Church. The Polish pope is making his conservative presence felt. What will happen to the Roman Catholic Church in Europe will effect the Church worldwide. Theologies change with the times, but the old dogmas remain. How the Roman Church will fare throughout the turbulent eighties will strongly depend on the current helmsman — Pope John Paul II.

## CALVINIST CONTACT

**Editor and Publisher**  
Keith Knight

**General Manager**  
Harry de Vries

**Accounting:** Heien Van Oostveen  
**Advertising:** Deanna Struyk  
**Circulation:** Anje Buma  
**Design:** Jeanette Jansma-Narrie  
**Typesetting:** Laurie Payette

**Edmonton Editor:** Wilma Binnema-VanderSchaaf  
**Circulation:** Suzanne Duiker

**Contributors**  
Irwin De Vries  
Ralph Heynen  
Lynn Miller  
Johan Tangelder  
Carl Tuyl  
Ben Vandezande  
John Van Harmelen

**Editorial Council**  
Rev. J. Geuzebroek, President; Rev. J. Van Harmelen, Secretary; Dr. R. Kooistra, Mrs. I. Parvillet, Rev. John Drost.

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#### Head Office

99 Niagara St.,  
St. Catharines, ON  
L2R 4L3  
Phone (416) 882-8311  
Office hours 8a.m. - 4p.m.

#### Edmonton Office

Suite 211,  
10020 - 106 St., Edmonton,  
AB  
T5J 1K6  
Phone (403) 423-4949



## Profile of current Dutch immigration

by Harry A. de Vries  
C.C. staff

The volume of Dutch immigrants to Canada has decreased over the past twenty years, but not totally because of lack of interest among the Dutch to emigrate. Improved economic conditions in The Netherlands have been a significant factor in the declining number of immigrants in recent years, but Canada's new restrictions are keeping out many that might have otherwise come.

Annual immigration quotas limit the total number of immigrants on a first-come, first-serve basis. And since 1978, basically only those with immediate family here and those with special skills approved by Canada Manpower are allowed in. As a result, many of the Dutch who do eventually come to stay, first make an orientation visit to arrange employment, housing or business contacts, or simply to get a feel of the social climate of our land. This is something earlier immigrants could not dream of doing, but new government restrictions have almost made it a necessity.

In round figures, Dutch immigration to Canada has been as follows:

1952 .....	over 20,000
1953 .....	over 20,000
1954 .....	15,000
1955 .....	6,000
1956 .....	7,500
1957 .....	11,000
1958-61 ..	between 5,500 and 1,700 annually
1962-78 ..	about 2,000 annually
1979 .....	1,700

Although figures indicate a sharp decline in the past 19 years, there has been an increase in applications. In the past year some 2,700 applications were filed of which 1,700 were accepted.

In the past, economic improvement frequently motivated immigration. But that has changed, according to Anthony Rypkema, Vice-Consul with the Dutch emigration department in Canada. Improvement of lifestyle and the quality of life, freedom from restrictions and regulations, and a change of scene are currently determining factors for the move across the Atlantic. Displeasure with the Dutch social state of affairs, in Dutch, „sociale onbenagen,” is the important aspect.

There are fluctuations in the type of people who emigrate to Canada. Until recently, high land prices in The Netherlands, coupled with the relatively high value of the guilder and the low value of the dollar, caused many to sell their land there to buy large farms here at little or no extra cost. But since land prices have dropped there drastically, many who had planned to come have had to change or postpone their plans to emigrate.

The trend now is to entrepreneurs who are able to prove to the Canadian government that they have the know-how and the financial assets to set up shop here, and to skilled workers of whom there is a shortage here. Difficulties can arise because of the government policy to hire Canadians first wherever possible as was the case with the position of the director at the Stratford Festival recently. Employers who want specific foreigners for a job now have to write up job descriptions that suit the person they want.

Dutch emigration gauges that in the past about 10 percent of dissatisfied Dutch immigrants returned to The Netherlands. But with the new restrictions here, that number will most likely not be as high. Emigrants now make sure they want to come before they apply for entry and they know where they will live and work.

Aside from permanent settlement here there are other ways whereby Dutch citizens spend time in Canada, other than by the occasional visit. Annually 50 agricultural students spend time working in Canada while a group of Canadians spend time on Dutch farms. Recently the Canadian government enacted a minimum wage law on foreign help making \$550 per month, including room and board, a basic remuneration. That may cause some farmers to reconsider foreign help. But Mr. Rypkema says there are plenty of Dutchmen who would be interested in working on Canadian farms. He can be contacted at The Netherlands Emigration, 1 Dundas St. W., Suite 2106, Box 21, Toronto, ON M5G 1Z3; tel: (416) 598-2590.

The Christian Farmers organization has worked its own exchange program with the Canadian government and other exchanges take place through agricultural colleges themselves. Every year, 75 Dutch workers help out tobacco farmers during the tobacco harvest.

For those who wish to keep up with Dutch emigration, the Dutch government produces a magazine called *Elders*, available from Afdeling Voorlichting van de Emigratie Bestuur, Muzenstraat 30, Den Haag 2511 VW, The Netherlands.

### In memorium

## Remmelbert A. Jongbloed helped immigrants

by Klaas Terpstra

On Tuesday, February 3, Rem Jongbloed left his temporary room 627 in St. Joseph's Hospital, Hamilton, ON, to take up permanent residency in the House prepared for him by his heavenly Father. Rem had many friends in high places, but on that Tuesday evening he reached the pinnacle when he met his Maker. For his wife Hinke, his death presents sorrow, and many people in the Hamilton area and many other parts of the country feel they have lost a friend.

It seems fitting to write a few lines about a man who has meant so much to so many people. In The Netherlands, Rem was employed for a good many years as personnel manager of Philips Gloeilampen Fabrieken in Eindhoven.

In 1944, he made himself available to aid the American and Canadian forces and it was during that time that he met his good friend, William Spoelhof (past president of Calvin College). That's why Rem had a special place in his heart for Calvin College. These two gentlemen were also present at the palace 't Loo on the day of liberation of The Netherlands to welcome Prince Bernhard.

To me the name "Jongbloed" became almost engraved in my mind during the war years when my wife was in charge of the payroll of Jongbloed's Drukkery in Leeuwarden. She often told me about the generous attitude of the Jongbloeds in keeping many employees on the payroll, although they had disappeared to escape the Germans.

Over the years, when visiting the Jongbloeds, Rem and his wife always needed half an hour to talk about the past, present and future of Jongbloed's printing empire. As vice-chairman of the National Demobilization Board (Prince Bernhard was chairman), Rem assisted in 1945 to demobilize me as smoothly as possible, back into civilian life.

Having made extensive tours of the U.S.A. and Canada, Rem was well qualified to take his place as a board member of the Foundation for Emigration in The Netherlands. Because of what they had seen and experienced, emigration began to appeal to Rem and Hinke, and after arrival in Canada, Rem accepted the position as fieldman of the immigration committee of the Christian Reformed Churches.

Both Rem and Hinke proved to be dedicated workers whose home was always open for the lost and lonely immigrants. I remember how he drove me around in a panel truck, trying to find a job, in the late summer of 1951. Although Rem had his doubts about me succeeding as a farmhelper, he managed to place me on a fruit



**Evidence of recent immigration:** Nine months ago, Hendrik Vos sold his farm in Staphorst, Overijssel, and moved to his new farm in Cayuga, Ontario. High land prices and relatively low prices here caused Mr. Vos and many other Dutch farmers to make the move in the past few years, although prices are now dropping drastically.

farm in Aldershot (near Hamilton).

A good many people at age 55 start counting the years to retirement. Not Rem Jongbloed. He took on the very demanding job as branch manager of the Holland Life Insurance Society in Hamilton, and he did it with such a vigour and enthusiasm that Hamilton became one of the outstanding operations of the company.

It was at the end of 1954 that he travelled to Brockville, ON, which he called a mission trip for Holland Life, and persuaded me to join the company. It was 12 years later that I landed in Rem's chair of the Hamilton Branch. Besides his daily work, he was also active as a charter member of the Credit Union, interested in the cause of Christian education, a board member of the Christian Action Foundation, and also served as an elder in his church.

After Rem retired, both Rem and Hinke continued to participate in community work, and showed an interest in what was going on.

Once a year they would make a pilgrimage to the old country, but each year they returned to their home on Bay Street. Because so many elderly people spend their winters in Florida, Rem took a look, and didn't like what he saw. To sip tea under an orange tree, or to play scrabble with the next door neighbour, and waste the time away on the "sjoel bak"

was not for Rem. He felt there was still too much to do. This he told me when celebrating his 75th birthday. Mr. Spoelhof wrote on their 50th wedding anniversary, "Both Rem and Hinke have a breadth of perspective and a scope of concern which are indeed remarkable."

They have shown us and taught us how good married life can be, and how a husband and wife can work and live together as a team, serving God and man. If there is one thing we as friends will never forget, it is the interest they showed in what was happening in our families, and with our children. Our children knew this, and they felt that it was not just a superficial inquiry, but a sincere interest in their well-being. Rem would not want us to sing his praises, but now that he is not with us anymore, we want to say: "Thank you Lord, for a man called Rem Jongbloed."

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# Church Page

## PASTORAL PONDERING

### Views on Chiliasm

Are you a Pre-, or a Post-, or an A-millennialist? The word "millennium" is derived from two Latin words, mille, meaning thousand, and annum, meaning year. Sometimes this is also referred to as Chiliasm. This word comes from the Greek "chilias" which means a thousand. Perhaps you still do not understand. Let me put it in this way: what do you think John means in Revelation 20:2 when he says that Satan will be bound for a thousand years? Are we in the midst of these years or is this period still to come?

The Premillennialists believe that Jesus will not reign as King until he ushers in the millennium at the time of his second coming. The general features of this position can be summarized as follows: literal interpretation of prophecy, making the thousand years of Revelation 20 refer to the millennial reign of Christ. At Christ's coming the millennial reign begins. Christ then establishes an external earthly dominion which shall last a thousand years. The seat of his government shall be in Jerusalem from where he will rule the church. The resurrection of the godly dead takes place at the return of Christ. This is considered to be the first resurrection mentioned in Revelation 20:5. During this period of a thousand years the Jews will enjoy special pre-eminence and honours above the gentile Christians; Christ shall be king of the Jews. The whole period is represented as a time of great prosperity and blessedness. Israel shall be instrumental in bringing about a great conversion; the season of great refreshing spoken of in the Acts of the Apostles will be realized. After the thousand years are finished the rest of the dead shall rise. This is considered to be the second resurrection mentioned in Revelation 20. Christ will then judge the world. This in turn is followed by the consummation of the church and the end of the world.\*

The position of the Post-millennialists is quite the opposite of this. They hold that the return of Christ will follow the millennium, which may be expected during and at the close of the gospel dispensation. Immediately after it, Christ will come to usher in the eternal order of things.\*\*

What are we to say about these positions? During the last hundred years a great deal of controversy has arisen concerning these issues. Without attempting to go into all kinds of details, it should be pointed out that our Reformed fathers have always maintained that the biblical teachings concerning the last things are to be constructed around three principles: the inclusiveness of the two ages, the consecutiveness of the two ages, and the Lord's coming as the point of decision.

A word should be said about each principle. "We are those upon whom the ends of the ages has come," the apostle writes to the Corinthian Christians (I Cor. 10:11). Though a distinction (contrast) can be made between "this age" and "that age" (cf. Matt. 13:32), the first principle emphasizes the fact that the two ages include all that comes within the realm of human experience, time and eternity. The apostle also refers to this in Ephesians 1:21, when he says that the immeasurable greatness of his power in us is... far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come." The universality of Christ's dominion is stressed here. If any period of existence were excluded from the two ages it would defeat the very basis of Paul's argument.

The second principle, consecutiveness, calls attention to the fact that the two ages do not overlap, that there is no period of time elapsing between them (cf. Luke 20:34, 35). This, again, is the apostle's argument in I Cor. 2:6-8. The rulers referred to in this age are being brought to nought at the coming of Jesus Christ.

The third principle, the Lord's coming, makes clear that all the events predicted in connection with the last things fall within the realm of this age. No other event is sufficient to explain the transition of this age and the age to come except the advent of the Lord of glory (cf. Titus 2:12; Matt. 13:39; 24:3; 28:20). There are a number of other passages in scripture which emphasize the fact that the one thousand years (cf. Rev. 20) does not indicate a period of time in the future but one that has already begun.

\*Dr. W. Masselink's book, *Why Thousand Years*, Grand Rapids, 1930, p. 15. \*\*Cf. L. Berkhof, *Systematic Theology*, p. 716. Do purchase the books: *Is the Bible a Jigsaw Puzzle* by T. Boersma and *Hal Lindsey and Biblical Prophecy* by C. Vander Waal. Both publications are available through Paideia Press, St. Catharines, ON. (Another is A.A. Hoekema's *The Bible and the Future*, Eerdmans; 1978. Ed.)

Rev. J.S. Hielema, Maranatha Chr. Ref. Church, Calgary, AB

### A vision in mission

The members of the congregation who attended our Mission Weekend meeting must have felt how important these missions really are.

The General Program Council (G.P.C.) is the body which carries out the world-wide ministry within the Reformed Church. It is a decision-making body, and is responsible for active witness in Africa, the Middle and Far East, India, Mexico and in various American settings. Our Reformed Church has historically had a deep and serious commitment to mission since the beginning of the modern mission movement in the eighteen hundreds. It has made a great contribution to the spreading of the gospel.

In the last few years we have been experiencing the rising tide of inflation and economic uncertainty. It could threaten our global witness for Christ. In order that we don't slide back, we need extra funds to expand our mission vision. We want to respond to the call, "Go ye into all the world." In 1980, we need \$450 more than in 1979. In 1981 we need \$1,000 more than in 1979. In 1982 we need \$1,675 more than in 1979. In 1983 we need \$2,500 more than in 1979.

These figures in dollars are steps forward and can only be taken when the worldwide missions of our church are strongly undergirded by the prayers and generous financial support of the members. The G.P.C. has adopted a challenge goal of \$8 million for 1983. Raising this money would enable us to send out one new missionary family each year, and still keep up with inflation.

Our commitment share for

## PRESS PARADE

1981 is \$750 above our regular mission giving. Consistory has already pledged this amount of money. To date, 95 percent of 185 churches asked have responded favourably to this challenge. The Lord is challenging us to gain a new vision in mission.

First Ref. Church,  
St. Catharines, ON

### New Westminster Sunday school extension

The consistory passed the following motion as proposed by the Education Committee.

Our present Sunday school should be allowed to expand to include grades 1 and 2 students, generally ages 6 and 7, for a trial period of one year.

These students should come to the worship service in the morning but be directed to their Sunday school classes just prior to the sermon.

The grounds for this move are as follows. A definite interest in such a program has been expressed by several members of our congregation — offering their services for teaching as well. Our denomination offers a complete program from age 3 through adult age of which our present Sunday school for ages 3, 4 and 5 or our catechetical instruction at age 13 to Confession Class, form an integral part. We are obliged to find the best way available for teaching the way of the Lord to our children. The consistory wishes to state that

this trial program is not compulsory, but that the parents are free either to send their children there, or have them in church. In appointment of teachers, preference should be given to those who can attend the (afternoon) evening service.

First Chr. Ref. Church,  
New Westminster, BC

## Church News

### Called

—to Goderich, ON, Rev. Harry Vriend of Truro, NS.  
—to Williamsburg, ON, Rev. Bernard Bakker of Stratford, ON.

### Accepted

—to Hamilton (Mount Hamilton), ON, Rev. Raymond Sikkema of St. Catharines (Trinity), ON.

### Declined

—to Penticton, BC, Rev. Peter Breedveld of Kitchener (First), ON.

### No calls

Rev. Jack Quartel of Ottawa (Calvin), ON has committed himself to serve another year at the Ottawa church and would therefore prefer not to consider any calls during that period.

### SUPPORT OUR COMMUNITY PROJECT

Christian Care for the Elderly.

**Holland Christian Homes Inc.**  
Owned and operated by its members. Annual M.F. \$25.00 per family, or \$250.00 for life. Secretary: D. Brinkman, R.R.#1, Bowmanville, ON L1C 3K2. Applications for accommodation to be sent to:

Trinity Tower  
7900 McLaughlin Rd. S.  
R.R.#10  
Brampton, Ontario  
L6V 3N2

# FROM COAST TO COAST

### ALBERTA

Brooks-CKBR . . . . . 9:00 a.m. 1340  
Drumheller-CJDV(Sat) 7:30 p.m. 910  
Edmonton-CHQT . . . . . 7:30 a.m. 1110  
Edson-CJYR . . . . . 10:00 a.m. 970  
Ft. McMurray-CJOK 9:00 a.m. 1230  
High River-CHRB . . . . . 8:30 p.m. 1280  
Peace River-CKYL . . . . . 7:00 p.m. 610

### BRITISH COLUMBIA

Abbotsford-CFVR . . . . . 11:30 a.m. 1240  
Burns Lake-CFLD . . . . . 9:15 a.m. 1400  
Duncan-CKAY . . . . . 7:30 p.m. 1500  
Kamloops-CFFM-FM  
(Sat) . . . . . 10:00 p.m. 98.3  
Langley-CJJC . . . . . 10:00 p.m. 800  
Osoyoos-CKOO . . . . . 8:30 a.m. 1240  
Penticton-CKOK . . . . . 8:30 a.m. 800  
Port Alberni-CJAV  
(Tues) . . . . . 9:30 a.m. 1240  
Smithers-CFBV . . . . . 9:15 a.m. 1230  
Summerland-CKSP 8:30 a.m. 1450  
Vancouver-CJVB . . . . . 9:00 a.m. 1470  
Vernon-CJIB . . . . . 9:30 p.m. 940

### MANITOBA

Altona-CFAM . . . . . 9:30 a.m. 950  
Boissevain-CJRB . . . . . 9:30 a.m. 1220  
Steinbach-CHSM . . . . . 9:30 a.m. 1250  
Winnipeg-CKJS . . . . . 9:15 a.m. 810

### SASKATCHEWAN

Regina-CFMQ-FM . . . . . 8:30 a.m. 92.0

### ONTARIO

Brantford-CKPC . . . . . 10:00 p.m. 1380  
Burlington-CING-FM 8:00 a.m. 108  
Cornwall-CJSS . . . . . 8:00 a.m. 1220  
Ft. Frances-CFOB . . . . . 10:30 a.m. 800  
Kapuskasing-CKAP . . . . . 9:00 a.m. 580  
Kingston-CKLC . . . . . 8:30 a.m. 1380  
Ottawa-CFGO . . . . . 8:30 a.m. 1440  
Owen Sound-CFOS . . . . . 1:30 560  
Pembroke-CHOV(Sat) 7:00 p.m. 1350  
Sarnia-CHOK . . . . . 6:45 a.m. 1070  
St. Thomas-CHLO 4:30 p.m. 1570  
Stratford-CJCS . . . . . 9:00 a.m. 1240  
Thunder Bay-CFPA 9:30 a.m. 1230  
Toronto-CKFH . . . . . 9:30 a.m. 1430  
Wingham-CKNX . . . . . 10:30 a.m. 920  
Woodstock-CKOK . . . . . 8:30 a.m. 1340

### NOVA SCOTIA

Digby-CKDY . . . . . 5:00 p.m. 1420  
Kentville-CKEN . . . . . 5:00 p.m. 1490  
Middleton-CKAD . . . . . 5:00 p.m. 1350  
Nw. Glasgow-CKEC 7:30 a.m. 1320  
Sydney-CJCB . . . . . 8:00 a.m. 1270  
Windsor-CFAB . . . . . 5:00 p.m. 1450

### QUEBEC

Montreal-CFCF . . . . . 10:00 p.m. 600

### NEW BRUNSWICK

Fredericton-CFNB . . . . . 10:30 a.m. 550  
Newcastle-CFAN . . . . . 9:00 a.m. 790  
St. John-CHSJ . . . . . 7:00 a.m. 1150

### FRENCH

BACK TO GOD HOUR PROGRAM  
IN CANADA  
PERSPECTIVES REFORMEES

### ONTARIO

CFML-Cornwall . . . . . 9:30 a.m. 1170  
CFCL-Timmins . . . . . 9:30 a.m. 620

### QUEBEC

CHRS-Montreal . . . . . 8:00 a.m. 1090  
CKLM-Montreal . . . . . 9:15 a.m. 1570  
CKCV-Quebec City . . . . . 7:15 a.m. 1280  
CHLN-Three Rivers . . . . . 7:45 a.m. 550

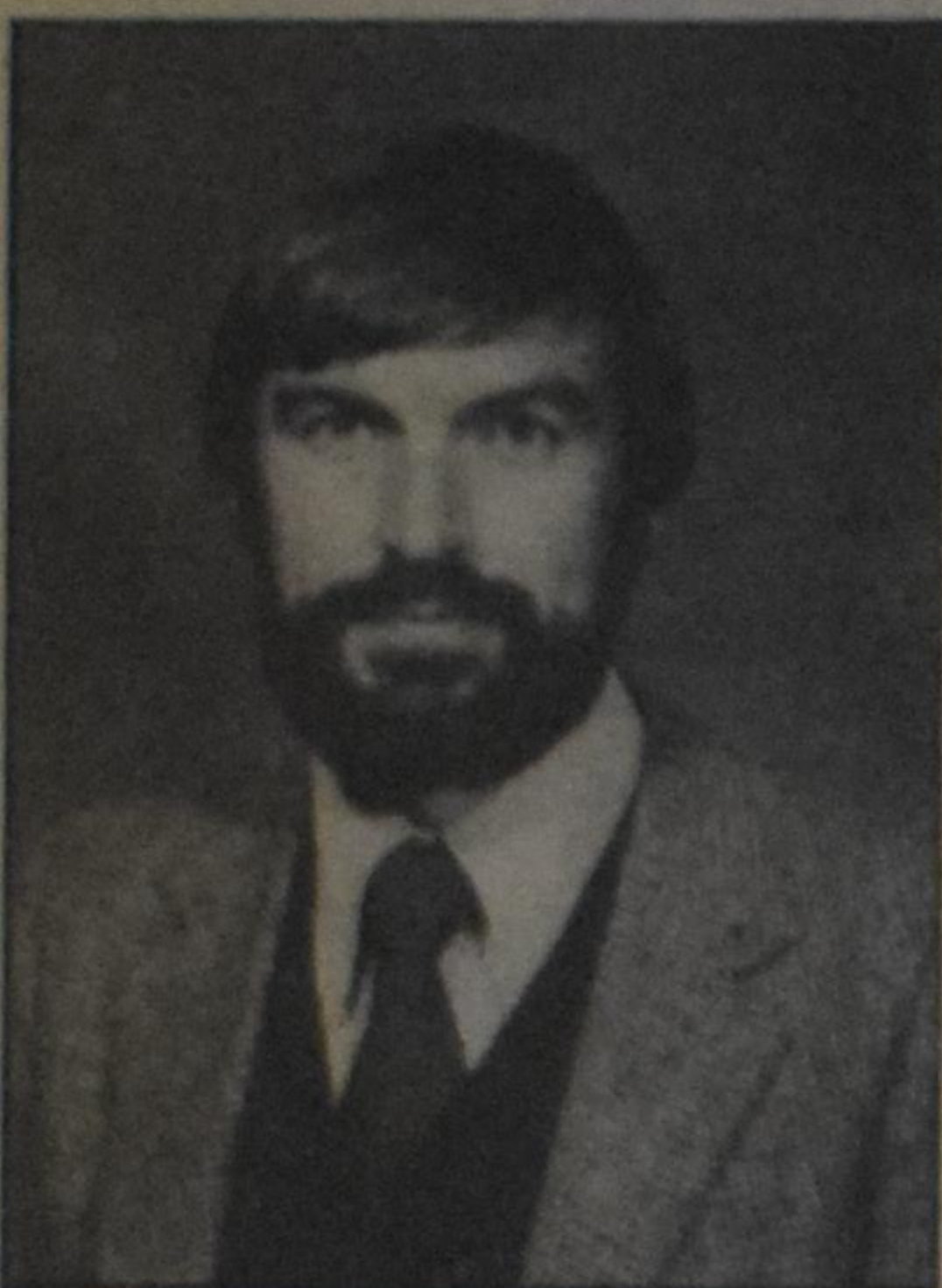
## THE BACK TO GOD HOUR

P.O. Box 5092, Ottawa, Ont. K2C 3H3





## Bible league enlarges Canadian staff



Don Vance

by John Vander Boom

Mr. Vander Boom is director of the Canadian Home Bible League.

A few weeks ago the World Home Bible League accepted a budget of well over \$6.5 million. This budget reflects the tremendous blessings which the Lord has bestowed on the ministry of Bible distribution. During the last few decades the outreach of the League has grown more than tenfold.

Of course many factors played an important role in this pattern of growth. We are witnessing an enormous population explosion, in spite of the fact that the birthrate is declining in Western Europe and North America.

In places like India, Bangladesh, Indonesia, Africa and Latin America, we find the teeming masses of the world. Most of these are still unreached with the Gospel.

The education explosion of the postwar era has made it possible for us to reach these masses with the printed page. Even in the far away jungles of the Amazon River, one finds little school houses. We know education is still very primitive, but the younger generation learns to read and to write.

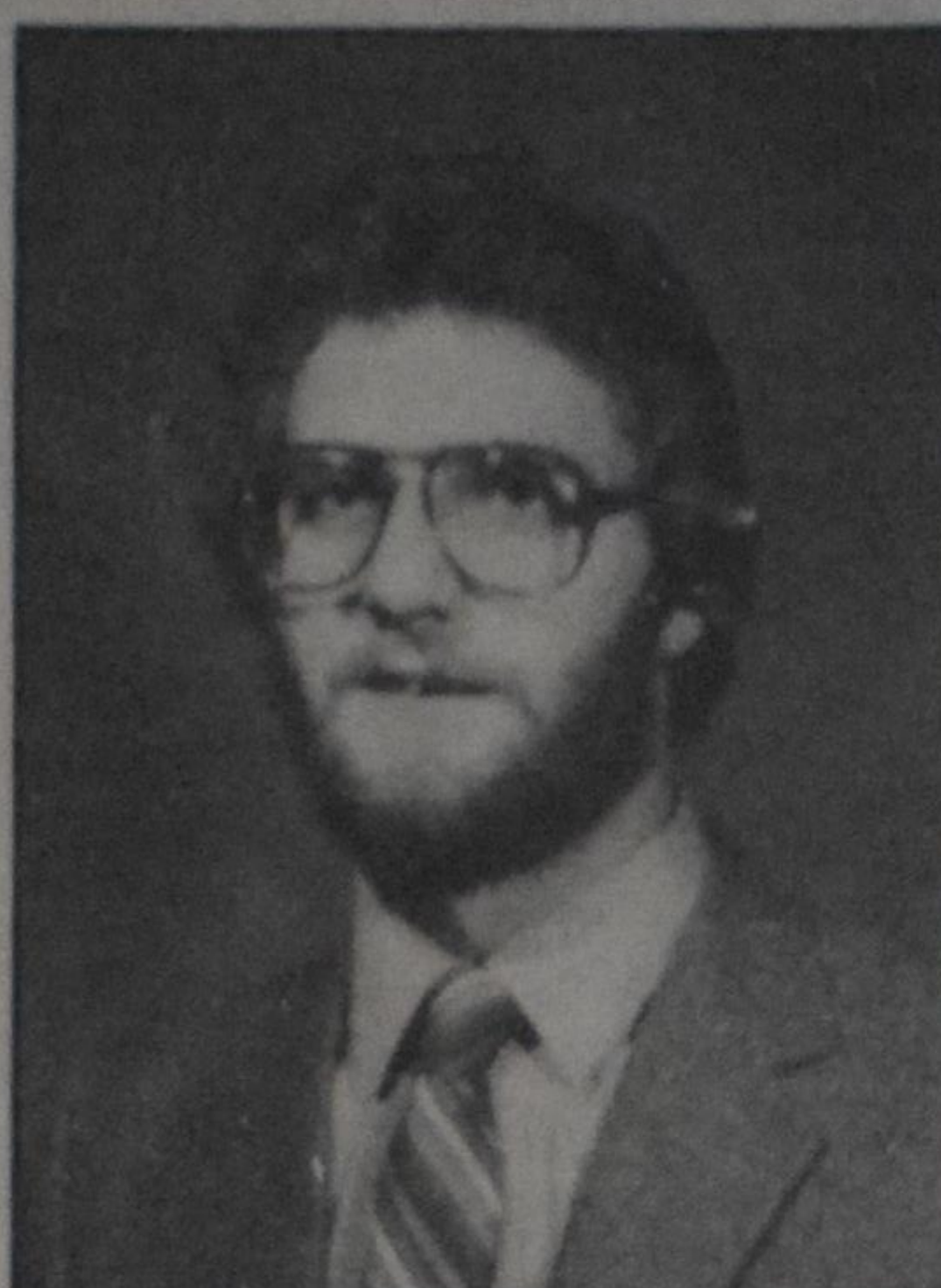
Over three and a half million

young people in Latin America and in West Africa are daily using the Scriptures supplied by the Bible League. These Testaments are official textbooks in the schools and are used for Bible study and for devotional reading.

There are only very few countries in the world where we cannot send Scriptures, but many countries either prohibit any missionary personnel to enter, or they make it very difficult to carry out their missionary task.

National churches more and more call upon agencies like the Canadian Home Bible League for help in their mission programs. Some countries in Asia and Africa would be practically without Scriptures if it were not for the materials sent free of charge by the Canadian and World Home Bible Leagues.

In order to expand its ministry and raise the much needed financial support, the Canadian Home Bible League has appointed three additional

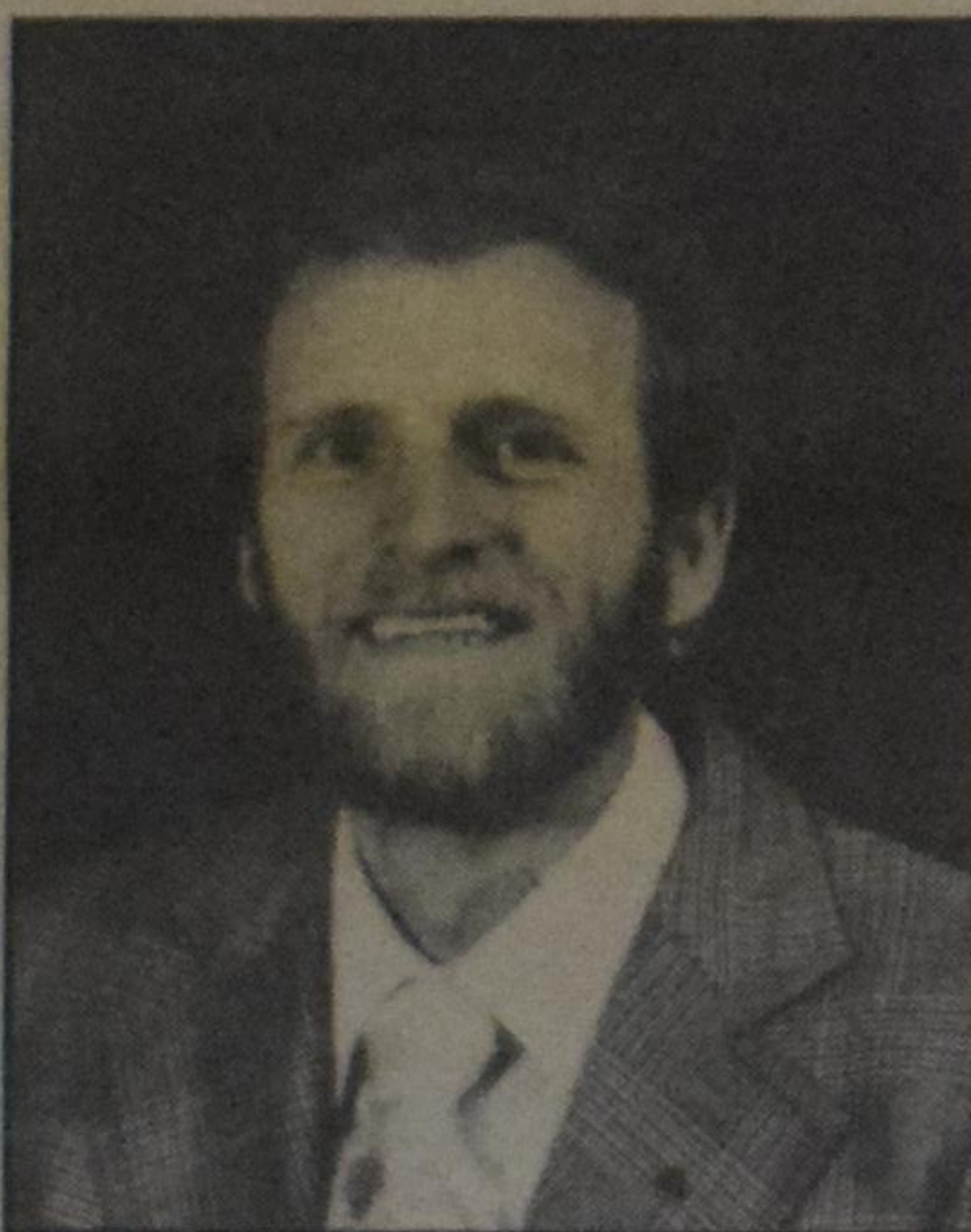


Joel Van Weelden

representatives. Mr. Don Vance is a graduate of the Reformed Episcopal Seminary in Philadelphia. His territory is West Metro Toronto and the Niagara Peninsula. Brian Lise, the former director of Lakewood Christian Camp near Sarnia, is well known by many of the readers of *Calvinist Contact*. He will represent the League in East Metro Toronto and Eastern Ontario. Joel Van Weelden, will work with youth groups, and schools throughout Ontario.

Rev. Ron Hallman, who has been with the League for many years, works in South Western Ontario, while Mr. Jake Wiens represents the League in British Columbia.

All of these people will be most happy to share the blessings and the many challenges of this ministry with you and your church. The League has many audio visual programs. Contact them at Box 524, Station "A", Weston, Ontario, M9N 3N3.



Brian Lise



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### We're looking for you!

For information contact the Director of Student Affairs

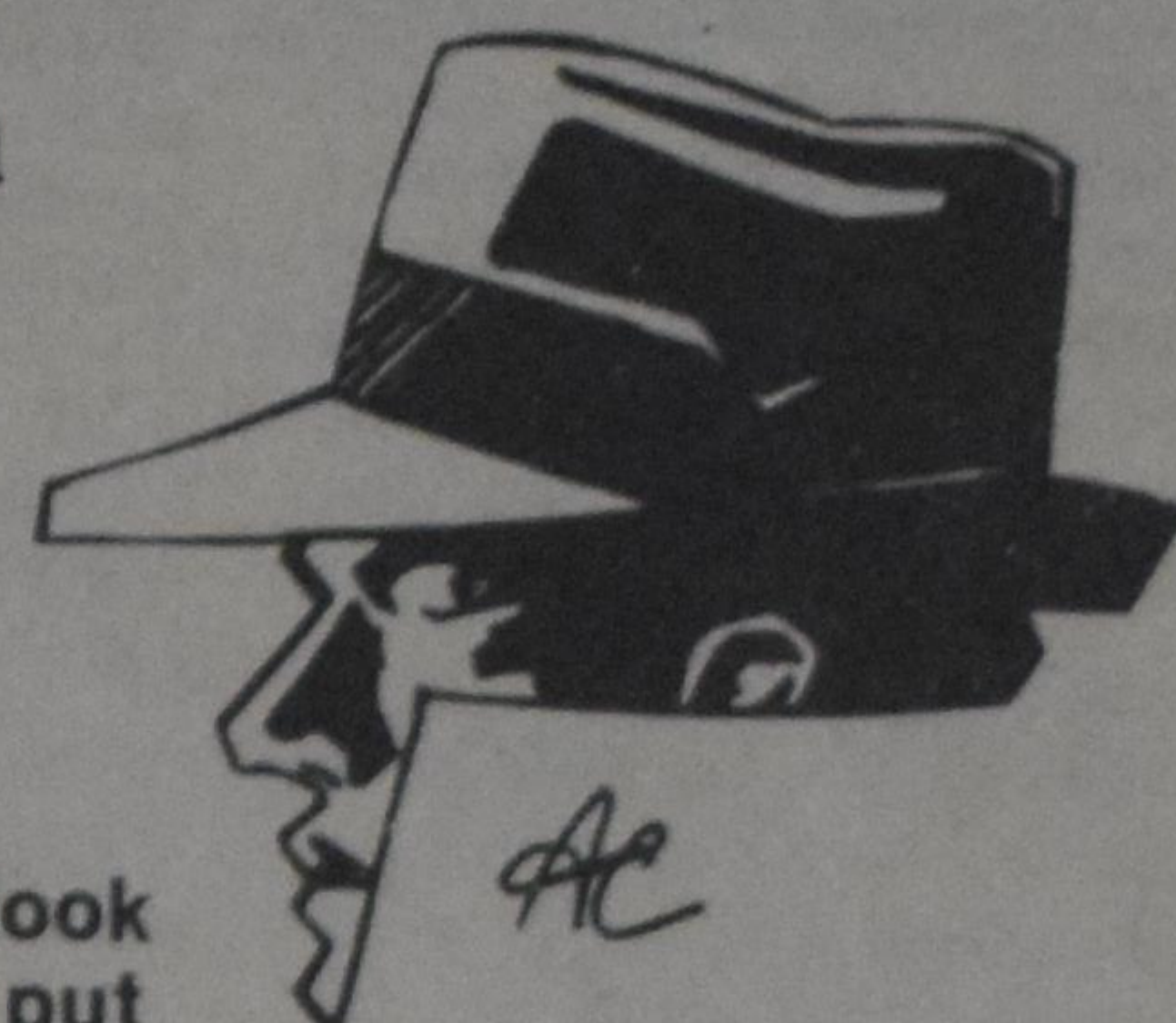


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### WOMEN IN OFFICE

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# THE ARTS

## Death of a man

by Anne Bokma

Miss Bokma is a journalism student at Niagara College in Welland, ON.

"More popular than Jesus Christ," was the statement made by John Lennon which resulted in record burnings and campaigns by Christians for radio stations to ban the Beatles records.

Stop for a minute and wonder . . . are we letting the ideas of a mere man play such an important role in our lives? John Lennon is dead, but for many people his music will live on. Many of us have accepted and sing along with the lyrics — some that are in complete

contrast with our faith.

In newspapers and magazine editorials, John Lennon has been presented as a man who was a messenger for peace and love. "Give Peace a Chance," was his famous sit-in where he told the younger generation to rebel against the Vietnam War.

Of course, war is not pleasant for any of us, but war is a result of sin, and thus there will always be wars.

The Bible has clearly outlined (especially in Revelation), what the "end of days," will be like — war will become more and more prevalent. Should we then blindly accept war and thus justify it? No, but we must constantly pray for peace —

and this peace we all desire will come when Christ arrives on the clouds of heaven.

In one newspaper the Beatles were depicted as "The Voice of a Generation," the generation being that of the sixties. The Beatles did have a large effect on the teen-agers during that time, and things began to change. The music became louder and more enticing, young people began experimenting with drugs, skirts got shorter, hair got longer, and the generation gap was born.

How easily four English lads were able to form and mold the morals of a generation. The Beatles were a national phenomenon, their blockbus-

ter concerts sent girls into a frenzy, screaming and wailing, trying to reach their way to the "Fabulous Four." Can you imagine that?

Wouldn't it be wonderful if we could evangelize and receive such encouraging response — people crying for the Word of God?

A silent vigil was held for John Lennon on a Sunday afternoon for ten minutes. The thousands who gave their life in the war are granted a measly two minutes on November 11. Doesn't something seem to be wrong here? Maybe it is time for some of us to reorganize our priorities.

John Lennon and his wife, Yoko Ono are the founders of

"The Spirit Organization," which is dedicated to the survival of peace. This organization is able to boast of only approximately ten thousand dollars while John Lennon's personal fortune is estimated to be about \$150 million. His lyrics are not geared to the way he lived, for he sang against material possessions and said, "all you need is love." He sang of peace, love and brotherhood, and against war, greed and success.

Before we become too involved in the world's attitude toward the death of John Lennon, shouldn't we first become more aware of the way he preached his philosophies and the way he lived up to them?

## Life, so precious

(Psalm 139: 13-17)

When first my eyes drank in  
The truths of Psalm One-thirty-nine,  
So wondrous, my own birth appeared —  
A miracle Divine.

When first within me stirred  
A babe, conceived through His design,  
A joy unspeakable did fill  
That longing frame of mine.

When first my baby cried —  
A life, in God's own image made,  
Flesh of my flesh, blood of my blood,  
A prayer of thanks I prayed.

When first abortion reared  
It's ugly and deceitful head,  
No longer precious seemed God's  
thoughts —  
My soul with sorrow bled.

When first my child can know  
The truths of Psalm One-thirty-nine,  
Help him, dear Lord, that he may see  
That all of life is Thine!

— Judy Lunshof,  
Hamilton, ON

## Like one of these

I've been taught by little children,  
Not by glib speech of Ph.D's —

Happiness stems from the "simple"  
Delights a grown-up seldom sees . . .

Soft snowflakes tickle outstretched  
tongues,  
Blanched clouds parade in raiment fine,  
Through narrowed eyes a candle holds  
A mystery of grand design.

A rendezvous with autumn makes  
Young eyes glow bright, in wonder lost  
At acorns, chestnuts, crimson fruit,  
Pockets that brim — gifts at no cost!

Their minds take wings and soar away,  
Imagination is set free,  
A crayon tells of magic worlds  
A grown-up is too wise to see.

They do not fret away the hours  
O'er moments past, days yet to be,  
Quick to forgive when wronged by  
friends,  
Rich in their mere simplicity.

Gestures of love spring genuine,  
Tears, unafraid, at random fall,  
Uncramped by "what might others  
think,"  
The child, in wisdom's eyes, stands tall.

If we were more "like one of these,"  
Of false pretense our souls laid bare,  
Then — Jesus promises a prize —  
His Kingdom, which we all may share.

— Judy Lunshof,  
Hamilton, ON

## Retold

Today I hiked through silver fields,  
And the sun shone down like gold,  
And the trees stood bare, quite unaware  
it seemed, of the coming cold.

And a million tiny crystals danced,  
like jewels in the snow,  
And a wind, a fresh, strong, winter wind,  
sang with each gusty blow.

And the white cap on a fence post fell,  
when a bluejay landed there,  
And with the wind, its little voice  
rose high into the air.

And I thought about my camera  
back home, at the wrong time,  
And so I tried to colour what  
I saw in words that rhyme.

Today I hiked through silver fields,  
And the sun shone down like gold,  
And I thought about Creation . . .  
Repeatedly retold.

—Tine Burna,  
Brantford, ON

## Winter forest

During long, grey days of winter,  
when sleet, slush and snow become  
enemies,  
and icy winds lash out furiously,

trying to destroy,  
I shall remember other days.

I shall remember that forest  
where we walked, speechless with  
wonder,  
after the blizzard had transformed  
branches, brooks and trees  
into marvels of unearthly beauty.

We felt like explorers,  
discovering an all-white, sparkling,  
sundrenched fairytale land.  
And a sweet ache filled our hearts  
as our eyes thirstily drank from this  
perfection.

Others were on our trail.  
Total strangers, meeting for the first  
time  
greeted each other warmly, acting like  
family.  
No boisterous laughter here,  
but a quiet, subdued joy in faces and  
voices,  
as if everyone wanted to share  
this splendour, fresh from the Creator's  
hand  
with his neighbour.

The woods seemed to whisper,  
"Be still, and know that I am God."  
And I understood that this  
magnificence  
made us all like children,  
who for a few brief hours  
had regained Paradise.

—Berta Hosmar,  
Whitby, ON

## Pain

Pain is no hope,  
hearing nothing but its own  
sharp throbbing.

Pain saps joy,  
crushes little pleasures,  
longs for release  
Now.

Pain grips, iron-clawed, swallows  
and shouts  
for the meaning of the universe  
the fall.

Pain gives flesh to the  
sanctimonious bones  
of healing,  
reconciling,  
restoring.

Pain remembers how it was to  
dance.

—Barbara Hudspith,  
Hamilton, ON

## My Grandpa

I sat by my window  
A cold winter day,  
Staring at the house  
Just across the way.

That house is my Grandpa's  
I'd like you to know,  
Whenever he's outside  
I am sure to go.

But many a time  
I will hear Mommy say:  
"Don't bother Grandpa,  
He is busy today."

But I know my Grandpa  
He always has time;  
To talk and walk with me  
I think that's just fine.

When my Mom and Dad  
Where just four, like me;  
They sailed on a ship  
Across the big sea.

So now I will often  
Hear Mommy say:  
"I wish I'd known my Grandpa  
As our son does today."

So as I sit dreaming  
On my window sill,  
I think of you, Grandpa  
And it gives me a thrill.

"I love you, dear Grandpa  
That's plain to see,  
I wish you could always

Live next door to me."

I'd like to thank Jesus  
From my little heart,  
For letting me share  
Just this little part.

For life is so short  
And I know that someday,  
The Lord will come  
And take you away.

—Ann Van Tuyl,  
Wellandport, ON

brightening my page.

Such hours you must have  
spent  
gluing those spindly legs  
tracing those golden lines.  
Was anything meant to be  
done  
in a day?

—Barbara Hudspith,  
Hamilton, ON

## On hurry

Impudent, flat-sounding  
words  
paled  
by that tiny, tinkling bee  
flitting softly

A subscription to  
Calvinist Contact  
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appreciated gift



# THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



121. The King lay on his bed—motionless. Respectfully gathered around him stood his courtiers—also motionless. The golden candles burned quietly.

Quietly the door opened and a chamberlain tiptoed into the royal bedroom. It was the gold cap who had pushed Baker Bumble. He approached the King's bed, knelt on one knee, and whispered respectfully, "Your Majesty, the doctor has arrived with his medicines. Does your Majesty wish to see him?"

The King nodded very slightly.

Then someone was pushed in through the door. He was still sputtering, but the solemn stillness that reigned in the beautiful bedroom immediately made him fall silent too.

122. But Bumble stopped just inside the door. The gold cap impatiently motioned to him to come. But Bumble was afraid. Then the gold cap tiptoed toward him, grabbed him by the arm so tightly it hurt, and whispered, "Come on, you slowpoke pillpusher, help the King!"

"Yes, but . . . but . . .," moaned Bumble softly, "what . . . what must I do?"

"What must you do? What kind of a dopey doctor are you? First you take his pulse and then—" The gold cap shoved him toward the bed and poked him. "Go ahead, take his pulse."

Bumble took the King's wrist into his trembling hand. The King lay motionless, his eyes closed.



123. Of all the astounding things that had happened in the palace that day—in the hall, the kitchen, the lab, and the royal bedroom—Mrs. Bumble knew nothing. She and the old woman sat close together in the dark cell quietly telling each other the secrets of their lives. First each lamented her own bad fortune and then they both bewailed one another's sad estate. And once every hour they asked each other, "Do you think they'll keep us here very long? How awful! This is the worst place I've ever been."

"And you had nothing to do with it," Mrs. Bumble said sadly. "It was all my fault."

"Don't fret, dear," said the maid, Mrs. Featherduster. "Our King isn't such a bad sort."

124. They had been given plenty to eat that morning, but the food stood untouched. The two women had lost their appetites in this dark, dank hole.

"My poor husband—I wonder where he is? What will happen to him?" sobbed Mrs. Bumble, and again she began telling about the evil doctor who was to blame for all their misery.

For the umpteenth time she stood up to peek through the small window beside the door. There wasn't much to see. The hall outside was almost dark. Much farther down the hall a tiny window let in a little light. But inside their cell it was so dark they could hardly see one another.

"Troubles, troubles," sighed Mrs. Bumble. "Do you think my husband knows I'm down here?"



125. "Hush!" Suddenly Mrs. Featherduster nudged her chattering fellow-prisoner. "Hush! What's that?"

Somewhere in the underground tunnels of the dungeon there were noises. The two women couldn't tell what it was, but it was coming closer. No, it wasn't the jailer bringing food; he didn't make so much noise. Listen, voices—harsh male voices. Laughter. Scolding. What was going on?

The two women pressed their faces to the little peephole to hear and see what the noise was all about. But when it drew ever closer into their hallway . . .

126. They both grew very frightened. Hurriedly they withdrew and huddled close together on the black stone bench, waiting in great fear. Oh, it was coming right by their peephole . . . right by their door! Was it going on or . . . ?

Listen, someone was being dragged and pushed along. He was struggling and trying to say something. But he stammered so badly, he couldn't get anything out.

Suddenly Mrs. Bumble pinched Mrs. Featherduster so hard she squealed in pain. Mrs. Bumble had heard one of those rough voices shout, "Move, you stumblebumble baker, you raisin-pinching poisoner, you dough-fingered villain!"

Mrs. Bumble leaped up. "My Henry! My husband!"

127. "My husband! My husband!" Mrs. Bumble cried in fearful joy, stretching out her arms to welcome him, to throw her arms around his neck, to squeeze him to her and never let him go.

The door burst open and someone was pushed inside. In the gloom of the dark dungeon all Mrs. Bumble could see was that he was fat and white and round. He fought his captors. "I-I-I'm not th-th-the—"

But it did him no good. The strong soldiers who had dragged him down here knew how to deal with troublemakers. One hard shove and he stumbled into the cell. He stumbled right into Mrs. Bumble's outstretched arms. "Oh, Henry dear, at last we're back together! Henry, Henry!"

128. The poor kitchen helper. He had fought to the very end. He had hollered and scolded. He had thrown himself on the ground. All in vain. The laughing, taunting soldiers had showed him no mercy. And now? Things went from bad to worse. Suddenly two long, skinny arms reached out of the darkness and wrapped themselves around his neck. Beside him moved another skinny figure.

"H-h-help, oh, help! W-w-witches!" he screamed. But the heavy door slammed shut behind him. Evil witches seized him and strange voices shrieked in his ears.

"N-n-no, I-I-let me g-g-g—" he croaked almost choking in terror.

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## Voortman Cookies

TRADITIONAL FAMILY BAKING



## CLAC support grows in Alberta

by Margaret Van Vliet

*Margaret is a member of the Edmonton CLAC General Workers local.*

The members of the Edmonton General Workers Local of the Christian Labour Association of Canada (CLAC) held their annual meeting on Thursday, February 5.

The first half of the meeting dealt with business matters of 1980. In retrospect, 1980 saw an increase in membership from 130 to 178 and an increase in trade local groups working under CLAC contracts from 4 to 7. CLAC's work in 1980 concentrated on trying to expand its influence in both CRC and

non-CRC circles. Expansion has been enhanced since CLAC opened an office in Edmonton in the fall of 1979, with Co. J. Vanderlaan as its representative.

Financially, CLAC in Edmonton exceeded its budget by about 75 percent. The 1981 budget is accordingly higher, making it possible for the Alberta locals to carry close to the full cost of the Alberta operation.

The annual election of board members resulted in the choosing of Roy Berkenbosch, a student at The King's College; incumbent Sam Talsma, a driver for Paulin Chambers Co.; and Anne Hamming, a nurse and former

secretary for CLAC in Alberta.

After coffee, Harry Groenewold read a position paper entitled "A social policy position paper for CLAC in Alberta." The paper was written by Groenewold in co-operation with the Alberta District Council in order to present the CLAC position in a compact form. Discussing the modern situation, the paper shows how man's responsibility to be a steward in the creation has been ignored in favour of economic success.

This "economistic view of life" has resulted in the dehumanization of labour (GM assembly lines, for example) and in labour unions which are

concerned with obtaining a share of company economic success for employees; modern unions, for the most part, ignore social issues. In contrast, CLAC attempts to open lines of communication between employees and management so that there is sharing of responsibility. Groenewold lists creativity and co-operation as being essential elements in giving workers a sense of self-fulfillment as image-bearing stewards.

Some concern was expressed by members that the title, "A social policy position paper for CLAC in Alberta," is misleading in that it implies that the paper deals with the

Alberta situation. It was felt that it is indeed time that a position paper which deals with labour issues unique to Alberta be worked on.

Another point raised in the discussion was in regard to stewardship: "... responsibility to God, to man, for nature." CLAC deals with man's responsibility to God and to man, but does not deal with the place of the labour union in environmental issues (disposal of industrial waste, use of resources, etc.). A whole new area for CLAC to explore!

The discussion indicated that CLAC members are ready to tackle new issues in 1981.

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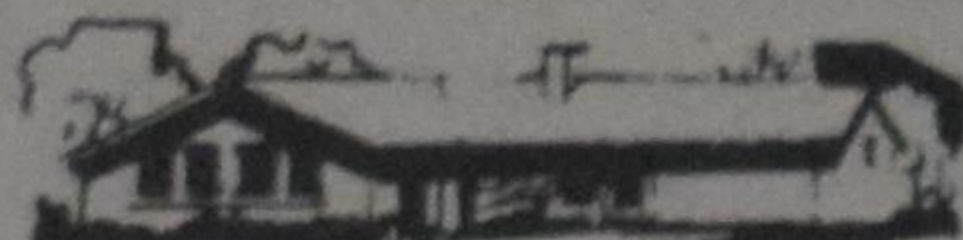


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## Progress made among Presbyterians

ATLANTA (EP) — Representatives of the Orthodox Presbyterian Church, the Presbyterian Church in America, and the Reformed Presbyterian Church — Evangelical Synod have met together as a group for the first time since the PCA invited the OPC and the RPCES to join it. Committees of the three denominations assembled in Atlanta, January 29-30, to discuss the specific proposals which will be going to their respective national judicatories this year. While the RPCES and the OPC unsuccessfully tried to effect a bilateral merger plan during the last decade, the current trilateral talks are different in that they are concerned with OPC and RPCES response to the invitation to join the PCA on the basis of its existing documents and organization.

During the two-day meeting, members of the three delegations reviewed drafts of reports which the PCA committee has prepared for mailing to its pastors and churches. Of particular interest was a 14-page comparison of the positions and practices of the

three denominations (as well as those of one other group with which they have fraternal relations, the Reformed Presbyterian Church of North America — the "Covenanters"). Several minor modifications were

made in the document by the PCA panel after it heard suggestions from members of the other denominations. Another meeting of the three committees is scheduled March 5-7.

## Off to Honduras



Miss Coba Koene of Bowmanville, ON is a missionary in Honduras. Before she left last fall she underwent "mission orientation" in the Christian Reformed Church offices in Grand Rapids, MI. She is pictured here with Rev. Louis Tamminga, formerly of Toronto, who is communications secretary for World Missions.

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Coyotes and corn spark need for silos



What, you may say, do coyotes have to do with corn? Well, in Honduras there is a close relationship between these two and the poor farmer is caught in between. "Coyote" is the slang expression used in Spanish to call those people who buy basic grains like corn, beans, and others at low harvest-time prices and later come back to sell the same grain when the prices are 30 to 50 percent higher. These people use tricks and a lot of sweet talk to deceive the farmers. The image of a coyote preying on weak and small animals is quite appropriate in this case.

This situation is a vicious circle. It exists because when harvest time comes the majority of poor farmers are forced to sell their grain because they don't have the facilities for storage and drying. They also are in dire need of cash to pay their crop expenses and support their families. The farmers know that this is what happens to them but are unable to do anything about the situation alone.

CEDEN, the Christian development agency in Honduras that the CRWRC supports, for a number of years in its agriculture program, emphasized increasing grain production through planting methods, fertilizers, etc. In 1979 they realized that this emphasis was only part of the picture as it did not include anything about drying, storage and marketing.

The program was expanded to include a grain silo project, which is aimed at those farmers who receive small grain loans and technical assistance from CEDEN. Each silo is made of sheet metal and is capable of holding 1,500 to

2,000 pounds of grain. The size is kept small to allow the farmer to store his silo inside his house. The tinsmith goes right to the area where the silos will be distributed and not only makes them there, but also teaches his trade to one or two men from that region so that in the future there will be a local source of silos.

Before each person can receive a grain silo he has to attend a one day seminar on grain drying and storage. Each silo costs about \$40 and is financed through a one year loan. Within the year the silo pays for itself in the added value that the grain assumes due to higher prices. The benefits of a silo for the individual farmer are many: the family has an adequate supply of grain for their diet, much less grain is lost to insects and fungus, and the farmer is able to choose when he wants to sell so as to obtain the best possible price. So far, 139 farm families have received silos. Goodbye coyote!

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White House to eliminate religious liaison post

WASHINGTON (EP) — Among the many changes being made at the White House by President Ronald Reagan is the elimination of the presidential assistant for religious liaison. According to a spokeswoman for Elizabeth Dole, assistant to the president for public liaison, White House relations with the nation's religious communities will be reassigned to an office with a larger agenda. Dole's representative said the assignment has yet to be made to a specific member of the president's staff.

Speculation about the post had previously centred on likely candidates for the religious liaison position, a post held during the final 20 months of the Carter administration by Southern Baptist minister Bob Maddox. Although numerous past presidents assigned staff to deal with the religious communities, Carter is believed to have been the only chief executive to elevate the task to the level enjoyed by Maddox. An assistant in Dole's office emphasized, however, that the change does not signal a decision to neglect public relations with religious organizations.

One possible explanation for the decision to abolish the

position may be Reagan's desire to avoid a direct confrontation with leaders of the religious right, the fundamentalist coalition which claimed major credit for the new president's election. Such a face-off would unquestionably re-

sult if the post of religious liaison were not offered to one of their own. By abolishing the position, the theory goes, the president will offend neither the religious right nor mainline denominations.

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## Conference on families ends on notes of cheer, need

WHEATON, IL (EP) — "During the past year, I've travelled all across this country and I've seen what churches are beginning to do in the way of family ministries," reports J. Allan Petersen, founder and director of Family Concern, a ministry of Youth for Christ. "I'm encouraged by what I've seen," Petersen told the religious leaders gathered for the final session of the White House Conference on

Families. "The Southern Baptists have set aside the years 1982 to 1985 for strengthening the family and for initiating religious devotions in the home. The Assembly of God has designated 1981 the 'Year of the Family' for its denomination, and other churches are holding seminars on marriage and family life."

Dr. Petersen cautions that family ministries still have a long way to go, however. Of

fifty-three Protestant American seminaries, only one requires a marriage and family course for ministerial students. Only three have studies in the Biblical foundation of the family.

In this final session of the year-long Conference, religious leaders from major denominations discussed the church's role in bolstering family life. Participants agreed that the church can do much

to help fight drug and alcohol abuse by building self-esteem among its members and can fulfill a vital role by helping women realize the importance of their time spent as homemakers. One representative

challenged church leaders to call for the establishment of a rating for television programs to alert parents to shows that might be harmful to young viewers.

## Seminary heads urge U.S. Lutheran union

MADISON, WI (EP) — The leaders of seminary education in the three U.S. Lutheran

denominations currently studying possible merger have issued a "call to Lutheran union now."

In a brief statement, heads of the nine seminaries, plus national denominational staff related the theological education, call Lutheran union "not an option to be considered but an action to be taken" because "the whole Lutheran family is called upon to manifest . . . oneness publicly and joyfully before God and the world."

Their view contrasts with that of the head of one of the denominations involved, presiding Bishop David Preus of the American Lutheran Church. In a message last November, he said "organizational merger of only three Lutheran bodies should not be a priority for the 1980s."

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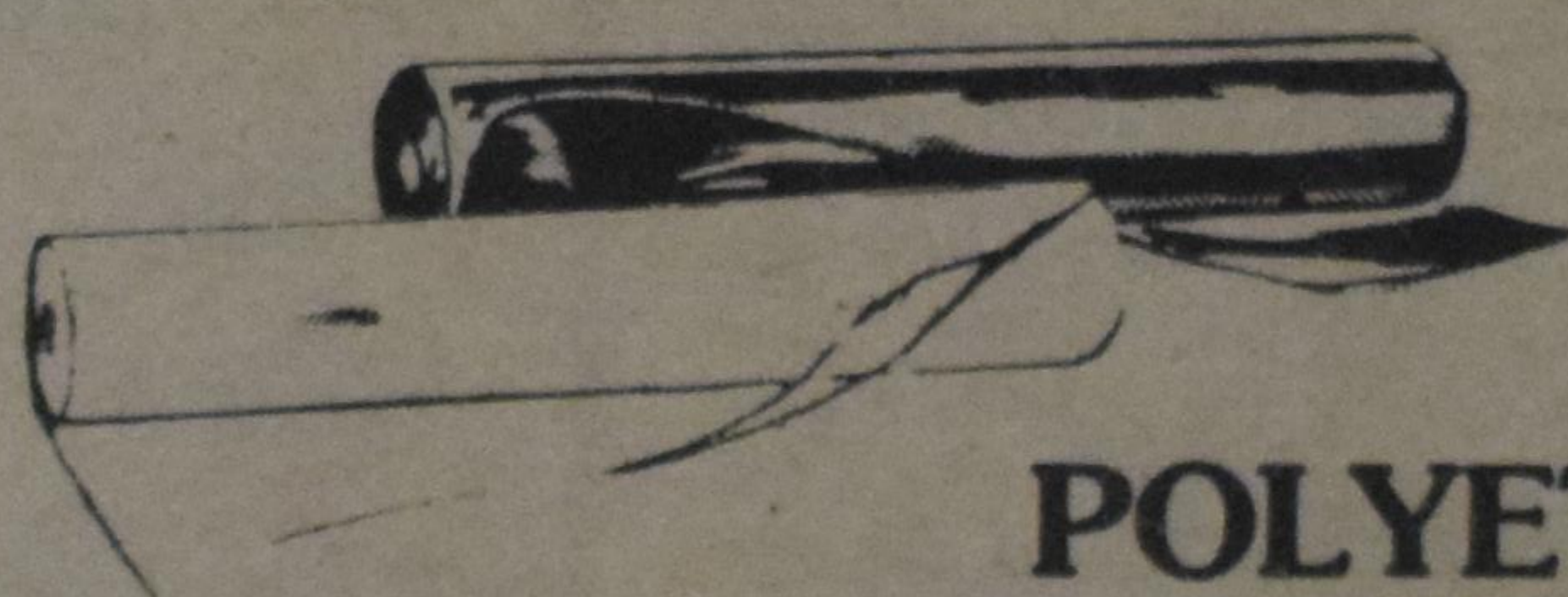
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## Western circulation



Since September of 1980, Suzanne Duiker has been working one day per week as *Calvinist Contact's* Circulation Manager in Western Canada. The remainder of the week she serves as secretary for the Christian Labour Association of Canada, which shares its Edmonton office with the *Calvinist Contact*. Originally from Barrie, Ontario, Sue graduated from Calvin College, has taught for two years in the Christian High School in Lethbridge, Alberta, and now resides in Edmonton.

## Russian language Bible studies produced

AKRON, PA (EP) — Bible study materials in Slavic languages are very limited. In response to this need, Mennonite Central Committee and the Baptist World Alliance are cooperating to produce major Bible study books in the Russian language. Surprisingly, there is no complete Bible commentary available in the Russian language. The large Orthodox Church has the liturgy rather than the sermon

at the centre of its worship services. The evangelical churches, for whom preaching from the Bible is central, have not had the time or opportunity in their much shorter history to produce one.

Discussion about the project began three years ago. One of the major questions in the beginning was the choice of the right commentary. The version chosen was William Barclay's commentary on the

New Testament, which will be translated in 17 volumes. The translation is well underway. Soviet evangelicals serve as editorial consultants, the translation is done in Germany, and typesetting in England. The commentary will be available to Russian-speaking people around the world. Soviet officials have been approached regarding permission to import the books to the USSR legally.

## Christian College Coalition to 58

WASHINGTON, (EP) — With the addition of four colleges, the membership of the Christian College Coalition now has reached 59. Coalition President John Dellenback has announced. The new member colleges are Northwest Christian College, Eugene, OR, Dr. William E. Hays, president; Grand Canyon College, Phoenix AZ, Dr. Bill R. Williams, president; Dordt College, Sioux Center, IA, Rev. Bernard J. Haan, president; Calvin College, Grand Rapids, MI, Dr. Anthony Diekema, president.

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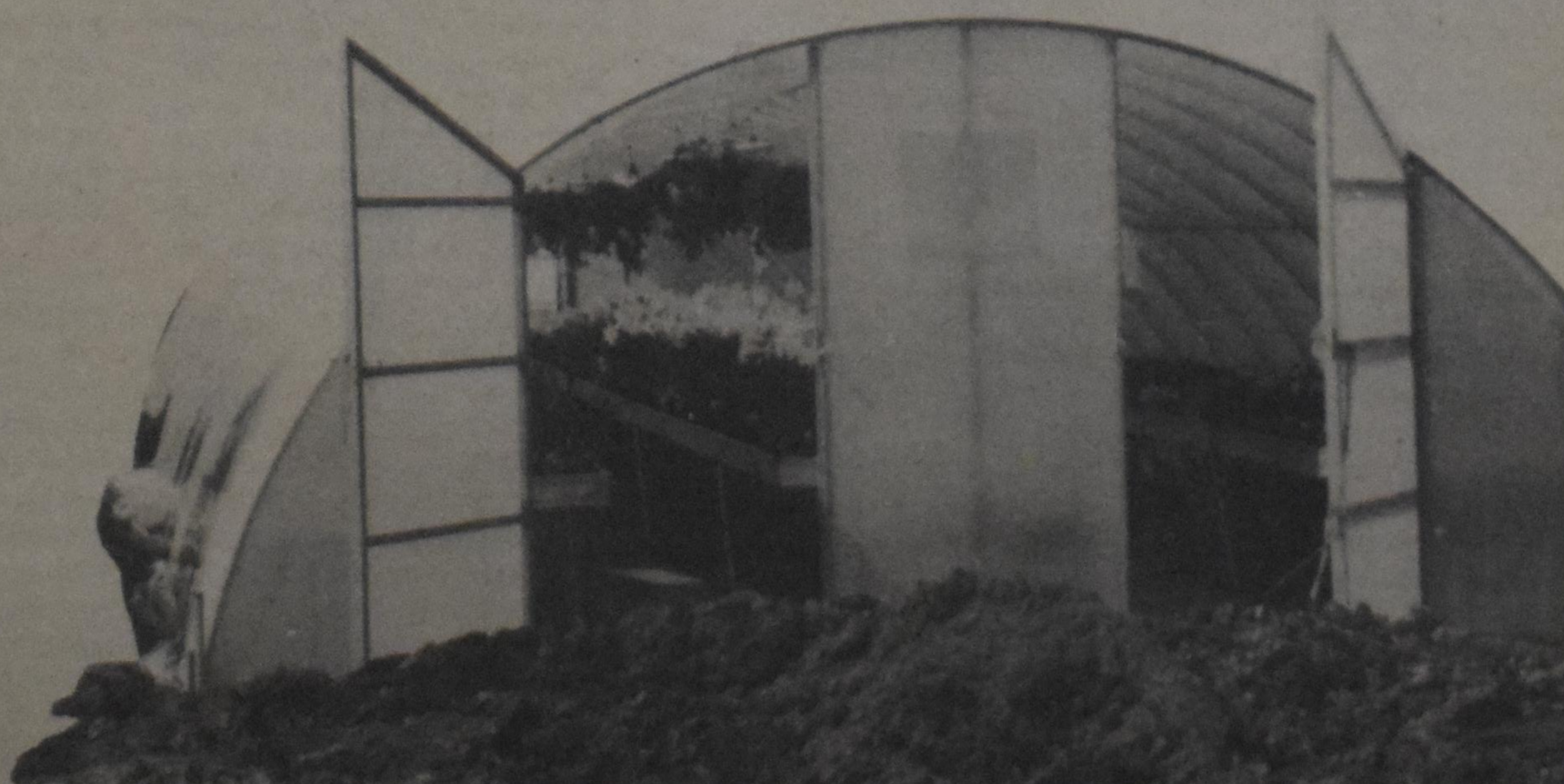
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# CHURCH/STATE

## Federal-provincial relations require pastoral guidelines

The Prime Minister wants no further amendments to the proposed "constitutional package." The Minister responsible, the Hon. Jean Cretien, wants short debate and swift passage of the Bill in Parliament. Meanwhile, after few public hearings, the special committee of Parliament on Constitutional Reform has voted down the proposal to include in the Preamble to the Constitution an opening statement to the effect that the "Canadian Nation is founded upon the principles the acknowledge the supremacy of God."

Also, questions about the

task of governments will be important in the provincial election campaigns in Ontario.

It is the hope of the Committee for Contact with the Government that readers will use these guidelines to raise their Christian concerns for government and people on two levels: First of all, write or speak to their local Member of Parliament, the Government, the leaders of the opposition parties, and to the Premier of their province. Second, the residents of Ontario can raise their similar concerns to the candidates who are wooing them for their political affections.

You will note that the guide-

lines spell out the task of government relating to all our shared concerns about distribution of wealth and taxes, the freedom for work and association, the equal opportunity for faith-normed education, the being and protection of the unborn, and the questions surrounding use of all resources.

May our witness be clear, so that Government and candidates need to respond to our Christian concerns with a declaration of their commitment. Beyond that, may we field and find more candidates committed to what is right in God's sight.

Rev. Arie G. Van Eek

### INTRODUCTION

As members of the body of Christ, we are also members of a particular church. At the same time, we belong to a variety of other communities as well. In this way we are subject to a political entity, namely the state; we are also part of a nation and members of professional and/or voluntary organizations. Furthermore, our lifestyle reveals connections with a definite culture or definite cultures. Often we represent an ethnic community as well.

As Christians we desire to live a life that in all its relationships is consistent with our faith and in accordance with God's will.

From time to time, however, the political and social problems we face become so complex that they leave us baffled and perplexed. At such times the church can serve its members by drawing their attention to a perspective worked out on the basis of the Scriptures.

The relationship between the federal state and the various provinces has often caused tension and controversy in our country. This tension has recently become especially evident in the ongoing debate about the patriation of the constitution. While some are pleading for a strong federal unity, others favour a rather loose-knit association of provinces. Such conflicting ideas are found not only between federal Canada and Quebec, but also between "Ottawa" and several of our provinces both in the east and in the west.

The main problem to which these pastoral guidelines address themselves is the question whether Christians in the present crises of our country should advocate a policy of no change in our political arrangements or, if changes are found desirable, which ones Christians should endorse, which ones they should oppose, and whether they have the option of not expressing any opinion at all.

Most Churches in Canada

have their official channels to develop pastoral guidelines dealing with political and social issues. The Christian Reformed Church now also has such a channel in the Council of Christian Reformed Churches in Canada and its subcommittees. The Committees for Contact with the Government with the approval of Council's Interim Committee, has formulated these pastoral guidelines.

In these present guidelines we will: reflect on the structure and function of the state, and define our understanding of the responsibility of the church and its members in changing political situations from a Biblical perspective.

### THE STATE AND ITS FUNCTIONS

According to the Belgic Confession, "We believe that our gracious God, because of the depravity of mankind, has appointed Kings, princes, and magistrates: willing that the world should be governed by certain laws and policies: to the end that the dissoluteness of men might be restrained, and all things carried on among them with good order and decency. For this purpose He has invested the magistracy with the sword for the punishment of evil-doers and for the protection of them that do well." (Belgic Confession, article XXXVI).

This confession is derived from many statements in the sacred Scriptures, such as: Romans 13:1-7; 1 Timothy 2:2; 1 Peter 2:13-17; Proverbs 16:12-15, etc.

The federal state as we know it today is the political organization of a people or of several peoples living within definite territorial boundaries. This political organization acknowledges a government which has the obligation to enact just laws, to compel obedience to these laws within its territory and to maintain autonomy in its relationships to other states and governments.

The "power of the sword" is the monopoly of the state vested in the government in

order to do justice. This power is its unique privilege on the one hand and its constant temptation on the other. If the sword-power of the government degenerates, right becomes brutal might, authority leads to license and might then claims to be right.

It is with regard to this situation that the Scriptures and many Reformed Confessions emphasize the responsibility of the government. Governing authorities at all levels must be reminded constantly that they, too, are God's Servants (Romans 13:4) and therefore subject to God's will.

The freedom to arrange the form of government and of setting the territorial boundaries of the state, God has left, in His wisdom, to the people who live in a particular historical and social network of relationships. This freedom should be exercised in loving obedience to the Scriptures and in deep reverence to God's guidance in the history of the nation. As such, Confederation is as much an option as complete sovereignty for its constituent parts would be. There is nothing absolute in any historical or political organization of government. In other words: political structures may change and — at times — must change to facilitate the well-being of the people.

### THE TASK OF THE STATE

The ministry of the state is to be the administration of justice within its territory in accordance with just laws. This will assure the people of their personal safety and of the opportunity to develop their personal and communal potential. Justice makes the nation blossom.

A particular use of the idea of justice promotes the protection of "existing individual rights," whereas other applications of it tend to create a "welfare state." Christians must not make an easy decision in favour of either one, but be directed by the Word of

God to ensure that justice is carried out. The task of the state in a pluralistic society ought to be directed toward the total well-being of all people within the framework of non-discriminatory legislation.

The Scriptures teach that justice is present: where the poor are adequately cared for; where the mountains bear righteousness (Psalm 72:3); where peace and righteousness marry each other; where MIGHT obeys RIGHT, and not vice versa; where just laws are made and maintained to restrict evil and to protect the weak; where the nation develops a rich variety of cultural activities; where people can relax in peace; where the government and the people consider the needs of the world from a perspective of solidarity, stewardship, and shared responsibility; where every authority serves in obedience to Christ, who is "pre-eminent in everything" (Colossians 1:16-20).

When a state degenerates into an evil, power-hungry dictatorship, its leaders invent a new ideology or religion. In such a situation true believers often face economic sanctions and even persecution (Revelation 13). Over against the statement that "power corrupts" the Scriptures remind us that "in the abundance of counsellors there is safety" (Proverbs 11:14).

The state, with its ability to compel obedience, is constantly in danger of introducing much more subtle forms of discrimination than described in the statement above. Therefore the watchfulness of the citizens and the churches is an important safeguard for the state in the administration of its task.

### THE TASK OF THE CITIZEN

In our modern constitutional democracies many people participate in the ministry of the state either in parliament or in executing the government's task. All people participate in the elections of their representatives, the members of parliament.

To be a Christian in fulfilling one's political responsibilities is simply obedience to the Gospel and not an added luxury that some can afford and others not. It is not true that Christians mix politics and religion, whereas others try to keep these separated. Every politician is guided by his own "confessional" commitment. In their political life, Christians are directed by the Word of God. We do not use the Gospel to bother others, but the Gospel directs us to remind all people of God's demand for universal justice. This makes clear why the state cannot really function properly without the presence of the church. Neither the church nor the

state however, can be allowed to rule the other.

As Christians, therefore, we may no more abandon our political responsibility in the pursuit of justice and righteousness than Christ will abandon us.

### CHURCH AND POLITICS

"Whenever necessary, the instituted church should call the government back to its calling on the basis of God's word... (Yet) the church should not officially speak politically, or scientifically, or legally, or economically. This constitutes interference with the day-to-day-decision making of governments. Rather, the church must speak confessionally and prophetically." (Calgary Conference of the Christian Reformed Churches in Canada, November 5-8, 1979, P. 41.f.)

The same conference also stated that the institutional church has the responsibility to speak and act prophetically on the significant current public issues from the Biblical perspective.

This should include prophetic ministry at the local (congregational), regional (Classical), national (councilor) and international (synodical, R.E.S.) levels, with consultation and cooperation at and between each level of ecclesiastical ministry when deemed valuable.

Implementation has to take place through mandated bodies at each level of the church in mutual trust. Exercise of mandate must be in terms of obedience to the Gospel and not necessarily of the majority of popular constituency opinion. The mandate is to be exercised in ecumenical context and in cooperation with other bodies when possible.

To carry out this public prophetic responsibility the Christian Reformed Church must recognize, encourage, and if necessary help train qualified people. To carry out this public prophetic responsibility, the Christian Reformed Church must recognize and address itself to the brokenness of its own life and in that of its neighbours in the light of the healing power of the gospel which calls all people to do justice, to love kindness and to walk humbly with God (cf. Micah 6:8)."

To prepare its members for their participation in political discussions and actions, the church must equip its members with a biblical, confessional, and prophetic insight into significant current issues. The church must also instruct its members to act in accordance with their responsibility as citizens of God's kingdom and of their own country.

However, when the rulers and powers of this world

Continued on page 14



# News

by Ben Vandezande

## How much freedom will the proposed charter allow?

The parliamentary committee on the constitution has submitted its final report to the House of Commons. Before dwelling on the details of the final report, we should recognize that the existence of this committee is a very significant development in our country. Our congratulations go to the Opposition in forcing the government to agree to such a public debate.

The debate is far from over. In spite of significant concessions in the area of native rights (see below), there are still several areas that deserve careful study and if possible, change.

One example that has received little attention is the rights of groups and institutions. Our Canadian society would be unrecognizable without the active contribution of a wide variety of churches, associations, and cultural groups. In a totalitarian society such groups do not exist or are not free from state domination. Canada is a land where such freedom abounds. Any Charter must protect the rights and freedoms of such groups and institutions. The proposed charter attempts to protect individual rights and freedoms. And yet, such individual rights are virtually useless if the right

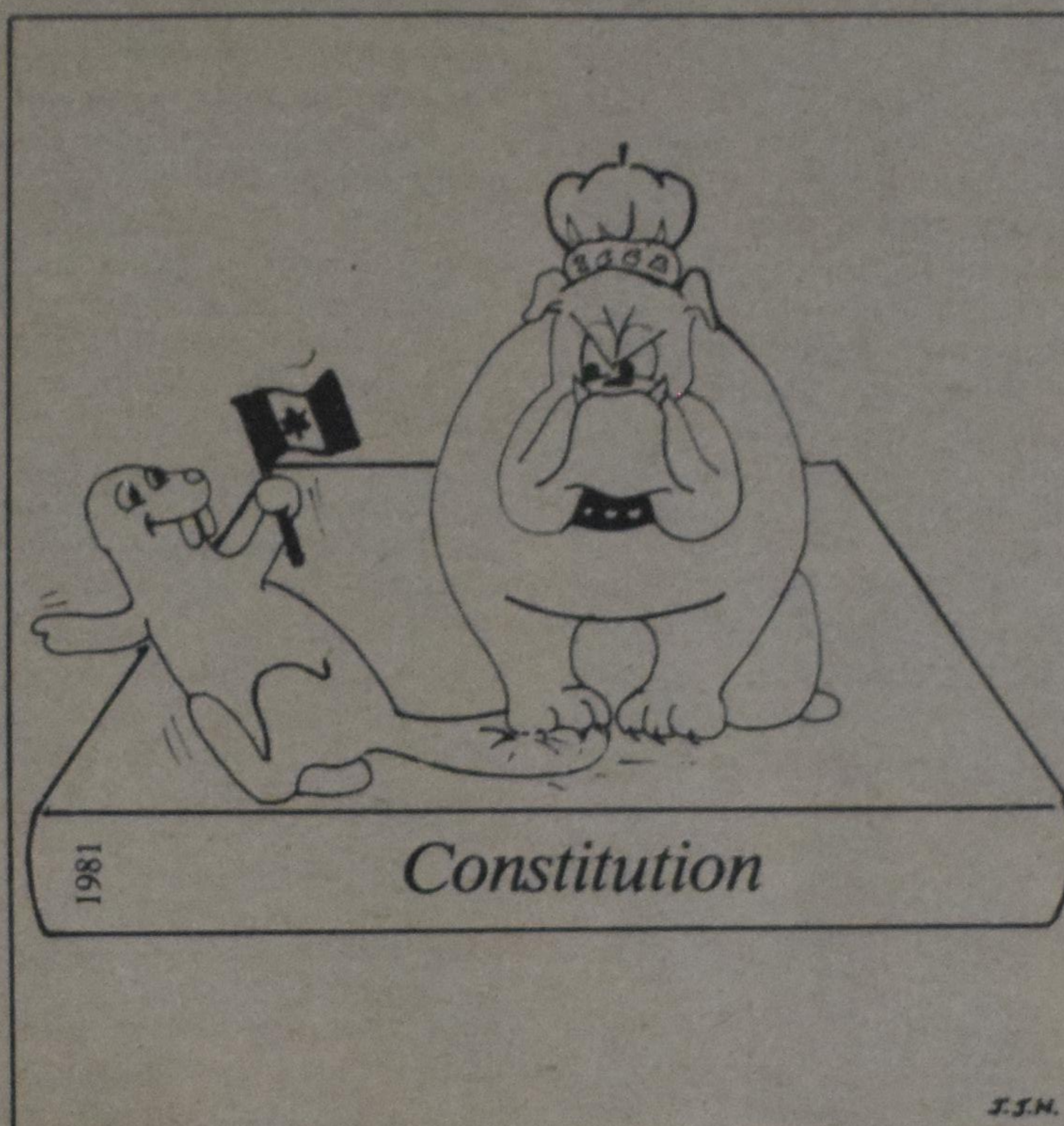
to act on them together with others is not guaranteed as well.

Two examples will help us understand this point better.

In July, 1980 the Canadian Radio-Television and Telecommunications Commission (CRTC) turned down an application from a Vancouver group to operate a radio station because it would be "predominantly religious in character." The CRTC cited a "long-standing policy in Canadian broadcasting regulations of denying such applications on the grounds that the public property comprised by the radio frequency spectrum should not be used for narrow or sectarian purposes." The Commission also criticized the group's failure to produce programs "that reflect the broad spectrum of beliefs in the Vancouver community."

We believe government has a responsibility to ensure that programming is not racist. Government also has the responsibility to guard the distribution of the airwaves so that no group or groups have a monopoly on programming. But this is not what the CRTC has done. Rather than ensuring that diversity is allowed it has stated its own view of "the broad spectrum of beliefs in the Vancouver community," designated this spectrum neither "narrow or sectarian" and said that only programming reflecting these beliefs will be allowed on the airwaves.

The result is that a minority group of fundamentalist Christians, whose taste in programming the CRTC does not share, are not allowed access to the



type of programming they would like, even on one station.

In this sort of circumstance, insistence solely on individual freedom of belief and speech does not help. What is at stake is a community's freedom to operate a radio station. Without such a group freedom, the Charter's claim to protect freedom of belief and speech is rather hollow.

### Example two

The Catholic Children's Aid Society of Metropolitan Toronto is involved in a court action initiated by the Ontario Human Rights Commission. The Society had hired someone and then fired him after discovering he was living in a "common-law" relationship.

The Society defends this on the grounds that it must ensure its staff provides a moral example consistent with Catholic teaching.

We believe that the Society has the right to interpret its own mandate. If the Society is denied such a right, then no group may be allowed to express its ideas and beliefs in any distinctive institutional way. The rights and freedoms of belief and thought would not be given to alternative groups which dissent from the prevailing point of view.

Group rights and freedoms do receive recognition in the proposed Charter although in a minor way. Section 15(2) reads: "Subsection (1) does not preclude any law, program or

activity that has as its object the amelioration or conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability."

However, section 2 of the Charter remains weak in its listing of "fundamental freedoms" in that it says nothing about public, group freedoms. For example, section 2(a) states that everyone has "The freedom of association." Does that mean that everyone has the right to express the freedom of religion, Section 2(a) in association with others?

To make the point, it is useful to read what another statement of rights and freedoms has to say on this matter. The Universal Declaration of Human Rights is much clearer:

Article 18 — Everyone has the right of freedom of thought, conscience and religion; this right includes freedom to change religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance (emphasis added).

The difference between the two is quite obvious. The International Covenant on Civil and Political Rights expands even further on these. Canada has pledged to adhere to both the Universal Declaration and the International Covenants. It would only be consistent for us to use the same wording to guarantee freedoms within our own charter.

### NOTE:

The regular columns, "News-light" and "You said it" will not appear this week to allow enough room to print these two articles on the proposed Charter of Rights and Freedoms.

—Ben Vandezande

## Native people win historic agreement

The following description of how native rights came to be included in the proposed Canadian Charter of Rights is important as one of the few examples of group rights recognized in the Charter (see the above article). This section defines these aboriginal rights more precisely than the earlier proposals did.

The fact that this is an exception in a charter which almost exclusively talks about individual rights reveals something about how the charter is being formulated. Native rights was a concession the government made without extending such groups rights throughout the proposed charter.

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If all continues to go well on Parliament Hill, Canada's native peoples will finally have their aboriginal and treaty rights recognized and affirmed in the new Constitution and the proposed Canadian Charter of Rights and Freedoms.

On Friday, January 30, the members of the Special Joint

Committee of the Senate and of the House of Commons on the Constitution of Canada unanimously agreed to propose two major amendments for adoption by Parliament.

Such recognition should be of real help to the native people in their on-going struggle for justice, especially during the negotiations with the federal government regarding their long-standing claims and proposed settlements.

The amendments involving the Charter replaces the original version which provided hardly any protection. The revised wording reads as follows:

24. The guarantee in this Charter of certain rights and freedoms shall not be construed so as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to the aboriginal peoples of Canada including

(a) any rights or freedoms that have been recognized by the Royal Proclamation of October 7, 1763; and

(b) any rights or freedoms that may be acquired by the aboriginal peoples of Canada by way of land claims settlement.

25. The guarantee in this Charter of certain rights and freedoms shall not be construed as denying the existence of any other rights or freedoms that exist in Canada.

While these clauses do not specify the rights and freedoms to which the native people are entitled, they do represent a substantial improvement over the government's first and subsequent proposals, all of which were extremely vague and weak.

In addition to having their rights and freedoms included in the proposed Charter, the native people will also have their aboriginal and treaty rights acknowledged in Part II of the new Constitution. Headed "Rights of the Aboriginal Peoples of Canada," this section declares:

31. (1) The aboriginal and treaty rights of the aboriginal peoples of Canada are hereby recognized

and affirmed.

(2) In this Act, "aboriginal peoples of Canada" includes the Indian, Inuit and Metis peoples of Canada.

While this section does define aboriginal peoples, it does not define their rights.

It is the general opinion in Ottawa that the legal meaning of these and other clauses will probably have to be determined by the Supreme Court of Canada.

The proposed amendments to the federal Government's constitutional package were the result of a three-party agreement which was concluded after weeks of high-level backstage negotiations that culminated in a frenzied series of corridor discussions during hearings of the Special Joint Committee on the Constitution.

The agreement was hailed by leaders of the three main native groups, the National Indian Brotherhood, the Native Council of Canada, and the Inuit Tapirisat of Canada, as "an historic step" marking "a new

beginning."

Mr. Peter Ittinuar, the first Inuit elected to the House of Commons and the NDP MP for Nunatsiag, was asked to read the two motions on behalf of the government. He said that "this is a momentous moment for aboriginal peoples of Canada" and that "this has confirmed my belief in the democratic system in Canada."

Speaking for the federal government, the Hon. Jean Cretien, the Minister of Justice, agreed that it was "probably an extremely important moment." He urged the committee: "... let us go and vote it, it is unanimous, do not take any chances, let us pass it before 6 o'clock."

Former Ministers of Indian Affairs, Warren Allmand (Lib.) and Jake Epp (P.C.), both declared their full support for the proposed amendments. Mr. Jim Manly, the NDP Indian Affairs critic, expressed the hope that "the government will not give with one hand and take away with the other."



## Federal-provincial relations . . .

Continued from page 12

become demonic — as when they absolutize themselves and act as gods (Galatians 4:8) — it becomes the duty of Christian citizens to insist before the public authorities that justice should characterize the affairs and objectives of the state.

The Christian Reformed Church in Canada has become a second and third generation Canadian church. The Christian Reformed Church as a church of Jesus Christ is a community that seeks to represent and demonstrate in the world and to the world, the kingship of God in Christ. In the present discussions on the changing constitutional framework of our country to remain silent would be an irresponsible, and thus impossible, role of the church. Equipped with the Word of God and a clear understanding of it, the church must speak prophetically to the nation and its authorities.

### CONSTITUTIONAL CHANGES

The church should ask its members to become familiar with the constitutional debate. Furthermore, the church should assist its members in developing a truly prophetic and biblical perspective to guide their appraisal and criticism of presentations dealing with constitutional changes.

Whenever possible, the church should work together with other churches and agencies in the fulfillment of this task.

The task force of the Canadian Council of Churches dealing with the *Churches and the Canada-Quebec Question* reached the following consensus:

"We as an interchurch group believe that the present structural arrangements in Canada require change, and that a new set of relationships is necessary amongst the major constituent groups in Canada"

The Committee for Contact with the Government of the Council of the Christian Reformed Churches in Canada approved the above statement as a working basis, with the deletion of the word "major."

Reflecting on the relationship between the federal and the provincial governments, we must always be aware of the fact that the Canadian and the provincial populations consist of a variety of communities, each with their own values and with their own individual needs for development and freedom.

The Christian Reformed Church agrees with other churches that the Quebecois as well as such other communities as the Indian and Inuit have a right to exist and to develop in all spheres of life, and to enjoy such social and political arrangements as are suited to their own cultures and needs.

The Christian Reformed Church therefore wishes to

emphasize in its dealings with all levels of government that "the right to exist, and its potential to develop in all spheres of life" should be guaranteed to each of the value communities which together make up the Canadian pluralistic society. Moreover, alternative systems of education and social organization should be granted the same legal equality of opportunity and support.

With respect to the present dispute between the two major levels of government, the church should not commit itself unconditionally to any new constitutional arrangement. Even the existing federal structure is not sacrosanct and is justified only in so far as it promotes justice for each of the constituent parts of the state.

Unfortunately, neither the substance nor the tone of the constitutional debate has been conducive to the enhancement

of justice in Canada. In fact, it has tended to be divisive. Instead of emphasizing stewardship, the public authorities have wrangled mainly over ownership. Rather than working toward a broadening of individual and communal rights, the various governments have narrowly sought to expand their own government as a Governmental prerogative.

The Committee for Contact with the Government of the C.C.R.C.C., recognizing the dangers implicit in the nature of the present confrontation, has voiced its concern in a letter addressed to the Prime Minister of Canada. In the current constitutional crisis, individual members may use this initiative to address prophetically, their elected officials.

May the Lord bless you as you reflect on these guidelines and on your responsibilities to the larger community.

## A concern to all clergy and laymen

A very crucial issue has confronted the House of Commons in regards to having a preamble or introduction inserted into the constitution (Should a new constitution be formed), which refers to the "Sovereignty of God, the dignity of the family, and respect for moral and spiritual values." There are those at the House who are striving

not to have any mention or recognition of God put into the new constitution.

Our nation stands in jeopardy if we forsake our God in government policy, for He owns the very nations and all of creation. Allow a few verses of Scripture to refresh our thoughts that God, in Christ, holds our government,

our nation is responsible for its conduct when He is put asunder. The Bible calls that a sin. May we refer to some Bible quotes? "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34). "But in every nation he that feareth Him and worketh righteousness is accepted with Him" (Acts 10:35).

"Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His own inheritance" (Psalms 33:12). "O Lord our God, other lords beside Thee have had dominion over us, but by Thee only will we make

mention of Thy name" (Isaiah 26:13).

Christians banding together are a stronghold in the battlefield against the enemy who are seeking to do away with God as pertaining to those who would rule over us. We are asking each individual able to write a short letter to each of the three addresses below, expressing your concern that the "Supremacy of God, the dignity of the family, and respect for moral and spiritual values" be inserted into the new constitution.

As pastors of your flocks, and as laypeople who read this article, may we count on you to impress the urgency of this cause and give it all the encouragement you can to your congregations, in your place of work and to whomever will listen and act on this issue.

All the clergy of the province of Prince Edward Island have received a letter urging them to act on this issue. Would it not be wonderful if this caught on across the whole nation?

Will you take the challenge and pray that God will bless this effort for Christ's sake? This is the only opportunity that we will have as Christians to appeal beyond the authority of man for Christian principles in our land.

Please write to the following: Senator Austin, Senate, Ottawa; Hon. Jake Epp M.P., House of Commons, Ottawa; Mr. Ogle M.P., House of Commons, Ottawa.

Anne Mol,  
Charlottetown, P.E.I.

If your community is dealing with matters of concern, contact the C.C. office in order to arrange coverage. Plan to use the Calendar of Events to announce the event whenever possible.



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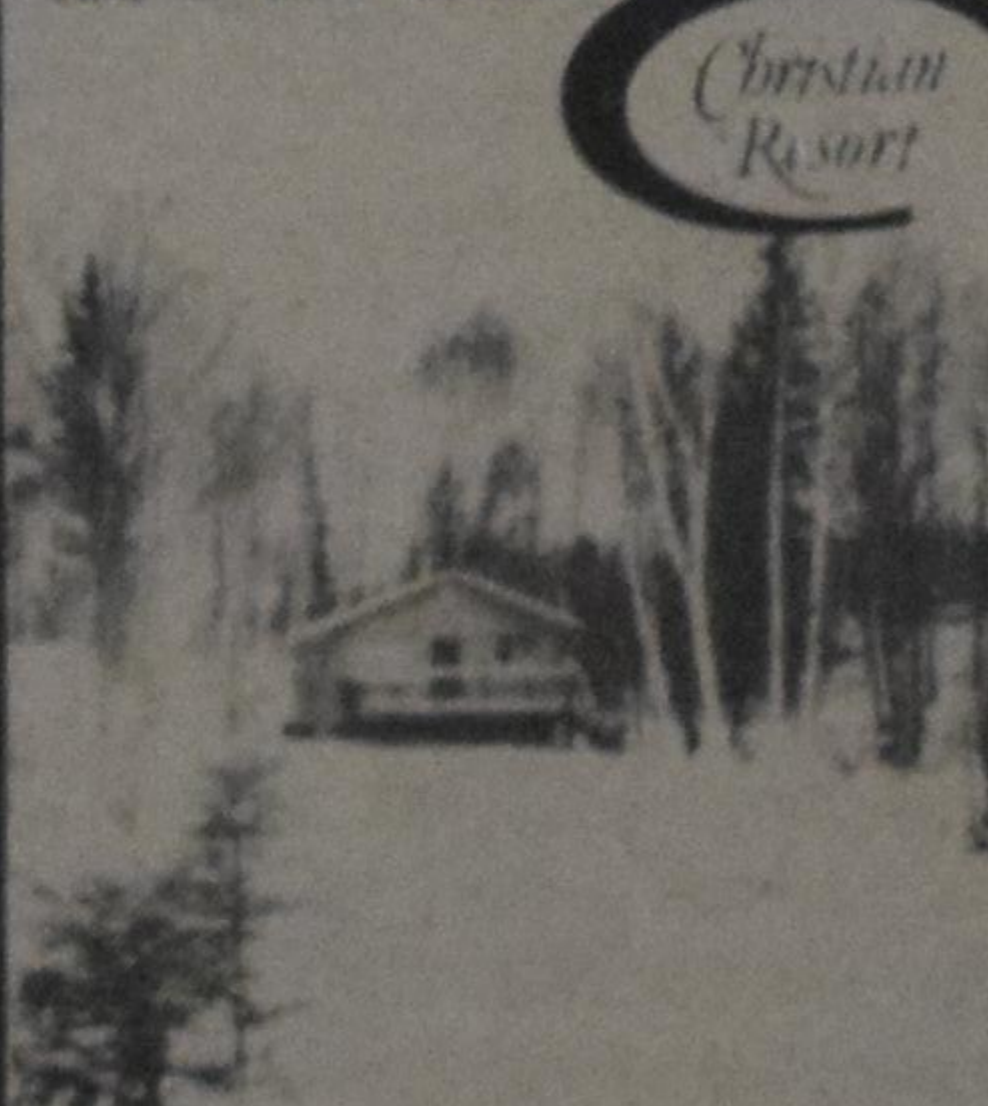
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## De aard van het Schriftgezag

Een copie van het lijvige rapport van het deputaatschap 'Kerk en Theologie' dat behandeld werd door de Synode van de Gereformeerde Kerken in Nederland (GKN) op 4 november 1980 heeft zijn weg gevonden over de oceaan en zal nu ook wel hier en daar in Noord Amerika onder de loupe genomen worden.

Het was wel zes jaren geleden dat de Synode GKN het deputaatschap 'Kerk en Theologie' instelde. Het was de synode van Haarlem (1973-1975) die met deze instelling beoogde een goede communicatie tussen kerk en theologie te bevorderen. Theologische bezinning was de oorzaak van allerlei spanningen in het kerkelijk leven van de GKN, en men hoopte dat dit deputaatschap er in zou slagen kerk en theologie bij elkaar te houden. Er werd op de synode van Maastricht (1975-1976) een interim rapport uitgebracht omdat de deputaten wilden weten of de synode vond dat zij vooral ten aanzien van het vraagstuk van het gezag der Heilige Schrift op de goede weg waren. Met vertrouwen gaf de synode het deputaatschap een verlengd mandaat.

In november 1978 vroeg het deputaatschap om opheffing van het deputaatschap voor Kerk en Theologie en verzocht de synode een kleine groep personen te vragen in een rapport inzicht te verschaffen inzake de vragen over de aard van het Schriftgezag. Zij zouden dan gebruik kunnen maken van al het 'huiswerk' dat het te verdwijnen deputaatschap had verricht. De synode voelde er echter niet veel voor en besloot het deputaatschap voor Kerk en Theologie te reorganiseren en in gewijzigde structuur te doen voortbestaan. Dit gereorganiseerde deputaatschap zou dan een rapport aan de synode van Delft moeten aanbieden om inzicht te verschaffen inzake de vragen over de aard van het Schriftgezag, daarbij gebruikmakend van de verschillende nota's en rapporten die men erfde van het bestaande deputaatschap.

In april van het jaar 1979 kwam het deputaatschap in nieuwe samenstelling bijeen en stelde zich als doel een wetenschappelijk verantwoord en tevens pastoraal gekleurd rapport te schrijven over het omgaan met de Heilige Schrift in deze tijd. U weet toch wel waarom in Haarlem het deputaatschap werd ingesteld? Er was reeds een brochure verschenen waarin de vraag werd beantwoord: U weet toch waar het om gaat? Het antwoord op deze vraag werd gegeven door wijlen ds W.C. VandenBrink, ds E.J. Oomkes, dr E. Masselink, ds M. Vreugdenhil en de broeders P. Coumou en P.C. Monster. Deze verontruste broeders vroegen de aandacht van het gereformeerde kerkvolk voor heel wat afdwalingen. Onlangs werden nog honderd vragen gesteld door dr E. Masselink in zijn boek: Vragen maakt vrij! om u een indruk te geven over wat er al zo aan de hand is in de GKN.

In de loop van zes jaren zijn er heel wat bezwaren die bij de synode op de tafel werden gelegd verwezen naar het deputaatschap 'Kerk en Theologie,' en nu eindelijk (men begon al van een doofpot te spreken) kwam er toch een rapport voor de dag van 84 bladzijden.

U weet toch waarom het ging? Er waren heel wat spanningen ontstaan in de kerken en op kerkelijke vergaderingen. Het ging niet goed tussen 'onze' wetenschapsmensen en 'ons' volk, niet goed tussen theologie en kerk. Om een voorbeeld te geven: U weet dat b.v. drs T.J. Baarda zei dat God zich in de Schrift aan ons heeft geopenbaard door middel van schrijvers, die in hun uitingen volledig mens waren met inbegrip van menselijke feilbaarheid; dat de samenstellers van de evangeliën de woorden van Christus niet goed hebben weergegeven, maar ze omgebogen hebben en verzwakt door eigen toevoegingen; dat Mattheus b.v. de geschiedenis van de intocht van Jezus in Jeruzalem bewust verving om deze te laten kloppen met de profetie van Zacharia 9:9; dat er verhalen in de evangeliën zijn, die iets legendarisch hebben als b.v. de vervloeking van de vijgeboom die daarop verdorde. U weet dat allerlei bezwaren zijn ingediend bij de synode tegen verschillende vooraanstaande wetenschapsmensen waarover we konden lezen in boeken als „Aangepaste Theologie”; „In het Uur der Bezinning”; „Wat staat er eigenlijk?” „De Zaak waarvoor wij staan”; „Onderwezen in het Koninkrijk der hemelen”; „Er staat geschreven”; „Betwist Schriftgezag”; enz. enz. En niet te vergeten allerlei bladen en tijdschriften: „Het Gereformeerde Theologisch Tijdschrift”; „In de Rechte Straat”; „Credo”; „Woord en Geest”; „Waarheid en Eenheid”; „Kerk Informatie”; e.a. De lijst zou te lang worden als ik nog meer zou noemen. Er is een stortvloed van literatuur. Dagbladen en weekbladen houden niet op te wijzen op grote veranderingen en veel geuite bezwaren.

En nu is er eindelijk een dik rapport. Een erg belangrijk rapport.

J. VanHarmelen

## Een industriële politiek voor Canada

door Ben Malkin

Canadian Scene — Canada wordt algemeen beschouwd als een van de meest geïndustrialiseerde naties in de wereld, maar loopt gevaar die reputatie te verliezen. In haar jaarlijkse rapport stelt het Science Council of Canada het volgende voor:

Er dient meer geld beschikbaar te komen voor research en ontwikkeling en bedrijven in dezelfde tak van industrie dienen meer samen te gaan werken op het gebied van ontwerp, verkoop, technische problemen en oplossingen.

De West Duitse industrie telt 63 collectieve research organisaties in 31 bedrijfstakken. Zweden heeft 23 coöperatieve research organisaties, het Verenigd Koninkrijk telt er 42 en Canada heeft er slechts acht.

Ten tweede dient Canada een voortdurende dialoog te vestigen tussen industrie, overheid en vakbeweging. Dit wordt in verschillende West Europese landen gedaan en men heeft er daar veel succes mee. Op die manier raken alle drie de deelgenoten beter op de hoogte van wat er leeft in de

hoek van de andere deelgenoten en op die manier komt men veel gemakkelijker tot oplossingen van voorkomende problemen.

Tenslotte dient er een betere coördinatie tussen federale en provinciale regeringen en onderling tussen de provinciale regeringen te komen, vooral ten aanzien van de ontwikkeling van nieuwe technologische en verkooptechnieken.

Brits Columbia, Ontario, Alberta, Manitoba en de Atlantische provincies hebben in hun provincie dergelijke organisaties, maar ze werken weinig samen en men maakt dus geen gebruik van elkaars gevonden oplossingen. Als de federale en provinciale regeringen meer samen zouden werken kon men zich tezamen ook gemakkelijker bepalen tot regionale problemen en behoeften, en de provincies konden dan hun aandacht in grotere mate bepalen tot de technologie die voor die bepaalde provincie het belangrijkste is.

Alberta kon zich dan bepalen tot petrochemicaliën, Brits Columbia en de Atlantische provincies tot scheepsbouw, Ontario tot transport, enz.

Men is er zich bij het Science Council van bewust dat van dit alles niets terecht komt tenzij er een politieke wil is om een nationale, verenigde industriële politiek te volgen. Men is ook niet optimistisch wat dat betreft. Het rapport gaat verder:

„Onder de huidige staat van ons federale systeem kunnen we niet verwachten dat er een nationale politiek voor industriële ontwikkeling zal komen zoals die kan bestaan in Frankrijk, Zweden of Japan. Gezien de economische en industriële diversiteit in Canada is zo'n uniforme benadering niet alleen ongeschikt, maar dit zou bovendien door velen niet erg op prijs gesteld worden.”

Men meent dan ook dat federale en provinciale regeringen wel meer moeten gaan samenwerken, maar dat men zich hierbij dient te richten op regionale economische ontwikkeling.

Er kan volgens het council niet voldoende aandacht besteed worden aan industriële ontwikkeling. Men schrijft hierover: „Canadezen hebben in het verleden geprofiteerd van hun rijke natuurlijke Vervolg op pag. 16

## Hier is uw God

De wereld raakt steeds meer in nood  
door rampen, talloos veel en groot,  
epidemieën, hongersnood,  
daarbij de dreiging: rechts en rood,  
onlusten rondom 't daaglijks brood,  
vervloeking van de moederschoot  
waaruit te rijk het leven sproot...  
De avond valt. Het einde wacht.  
Nog even — dan is 't eeuwig nacht.  
Maar niemand ziet daarin een ster  
Want — God is dood of houdt zich ver.

Niet iedereen wil zo ver gaan.  
Men wijst zelf z'n verlosser aan.  
Hij komt oost-west, links-rechts vandaan...  
Een stroom van geesten breekt zich baan!  
Als dit of dat maar werd gedaan  
dan kreeg elk 't ideaal bestaan.  
Zo troost men zich graag met een waan.  
Zelfs sex wordt religiositeit!

Elk zit vol bijgelovigheid.  
Men zoekt God in het gans heelal,  
Waar men Hem nimmer vinden zal.

God ziet en hoort die waanzin-taal,  
het snel verval van de moraal,  
de misdaad op steeds groter schaal,  
ontspoorde jeugd en hun kabaal,  
techniek, toenemend — kolossaal!  
zelden tot zegen, meest fataal...  
en de angst: Wat wordt dit allemaal?

Hoor 't antwoord, wereld, voos en rot:  
God troost u. Roept nog: HIER is God  
en brengt, als is Hij overal,  
de wanhoopsmens naar Bethlems stal.

H. Muijs  
in het Gereformeerd Weekblad

Als u Hollandse gedichten schrijft die geschikt zijn voor publicatie dan kunt u ze ter beoordeling aans ons opsturen. Ze zouden in aanmerking kunnen komen voor plaatsing in Calvinist Contact.



## Pensioenrechten (gewezen) ambtenaren

door J. Zegers, Rijswijk

Een ambtenaar in Nederlandse dienst (burger-, militair- of spoorwegambtenaar) heeft na voltooide diensttijd en het voldoen aan de overige ter zake gestelde voorwaarden, met ingang van het 65e jaar recht op een ambtelijk ouderdomspensioen.

Bij voortijdige beëindiging van het dienstverband uit eigen wil, b.v. wegens overgang naar het bedrijfsleven of *emigratie*, kan er op grond van de van toepassing zijnde pensioenwet, te weten de Algemene burgerlijke pensioenwet (ABP), de Algemene militaire pensioenwet (AMP) of de Spoorwegpensioenwet (SPW), recht bestaan op uitgesteld pensioen, ingaande op het 65e jaar.

Vermelde pensioenwetten zijn op 1 januari 1966 in werking getreden. Daaruit volgt dat bij beëindiging van het dienstverband voor genoemde datum het recht op eventueel uitgesteld pensioen dient te worden getoetst aan de bepalingen van de toen geldende — voor de belanghebbende mogelijk in gunstige zin gewijzigde — van toepassing zijnde pensioenwet, dan wel aan de inhoud van het in de (nieuwe) aansluitende pensioenwet omschreven overgangsrecht. Het gaat in dit verband met name om de vroegere Pensioenwet 1922 (Staatsblad 240), de Pensioenwet voor de zeemacht 1922 (Staatsblad 65), de Pensioenwet voor de landmacht 1922 (Staatsblad 66) en de Pensioenwet voor de Spoorwegambtenaren 1925 (Staatsblad 294).

Voor (gewezen) Nederlanders in het buitenland die in

Nederlandse overheidsdienst werkzaam zijn geweest, is het van belang te weten dat de in genoemde pensioenwetten vermelde diensttijdsvoorwaarden voor het recht op uitgesteld pensioen vorenbedoeld, aanvankelijk gesteld op 15 jaar bij ontslag op eigen verzoek en op 10 jaar bij ontslag niet op eigen verzoek, met ingang van 1 januari 1954 is teruggebracht tot respectievelijk 10 en 7 jaar en laatstelijk op 1 januari 1966 bij inwerkingtreding van de nieuwe aansluitende pensioenwetten op minimaal 5 jaar.

Ook de belemmerende bepaling dat het uitzicht of het recht op pensioen bij naturalisatie in een vreemd land verloren gaat, is op 1 januari 1954 buiten werking gesteld.

Door de hiervoor vermelde wijzigingen kan er alsnog recht op uitgesteld pensioen zijn ontstaan, van welke voor hem gunstige wijzigingen in de Nederlandse pensioenwetgeving de belanghebbende meestal geen kennis draagt.

Voor gewezen militaire ambtenaren kan er bij een werkelijke dienst (zonder dubbelstelling wegens tropendienst of het deelnemen aan krijgsvieringen dus) van ten minste 10 jaar bij ontslag op eigen verzoek en ten minste 7 jaar bij ontslag niet op eigen verzoek, reeds recht bestaan op pensioen met ingang van het 60e jaar, zoals dit het geval was voor 1 januari 1966. Bij minder diensttijd dan 7 jaar, doch wel ten minste 5 jaar, maken deze gewezen militaire ambtenaren aanspraak op pensioen, als ook aan de overige voorwaarden wordt voldaan, met ingang van het 65e jaar.

Het hierbedoelde pensioenrecht geldt, als het huwelijk is gesloten vóór het tijdstip van het ontslag, tevens voor de nagelaten betrekkingen bij vóóroverlijden van de betrokken gewezen ambtenaar, in casu toekenning van een weduwen en/of wezenpensioen. Het is zelfs niet uitgesloten dat er momenteel weduwen zijn van vroegere Nederlandse overheidsdienaren die alsnog recht hebben op een verborgen weduwen/wezenpensioen.

**Toekenning van pensioen of van voor pensioen geldige diensttijd aan deelnemers aan het (gewapende) verzet tijdens de bezetting van Nederland in de Tweede Wereldoorlog**

Voor deelnemers aan het (gewapende) verzet in Nederland gedurende de bezettingsjaren 1940 - 1945, bestaat de mogelijkheid voor toekenning van een buitengewoon pensioen voor zover bedoelde verzetsactiviteiten wegens bekomen verwonding, ziekten of gebreken een voor het verkrijgen van dit pensioen vereist percentage invaliditeit hebben doen ontstaan. Mocht reeds een zodanig pensioen zijn toegekend dan kan dit bij verergering van de invaliditeit op daartoe ingediend verzoek worden verhoogd.

Voorts kan een militair ambtenaar die aan het verzet heeft deelgenomen en uit dien hoofde — los van invaliditeit — voor pensioen geldige diensttijd heeft verworven, verhoging aanvragen van het reeds verleende of het te zijner tijd te verlenen militaire diensttijdspensioen. Deze belanghebbende wordt dan aangemerkt

als militair verzetsstrijder. Hierbij wordt nog opgemerkt dat de op deze wijze verworven voor pensioen geldige diensttijd wegens het deelnemen aan krijgsvieringen — bij het voldoen aan de daarvoor gestelde eisen — ook dubbel kantelen.

**Invaliditeitspensioen voor gewezen dienstplichtige militairen**

Voor gewezen dienstplichtige militairen kan er als gevolg van verwonding, ziekten of gebreken verband houdende met de uitoefening van de militaire dienst, bij een invaliditeit van ten minste 10%, recht bestaan op een invaliditeitspensioen of verhoging van een zodanig reeds toegekend pensioen bij wijziging van het validiteitspercentage in ongunstige zin. Voor de hierbedoelde verhoging bij verergering van de invaliditeit wegens vroegere militaire dienstvervulling, dient een schriftelijk verzoek te worden ingediend, evenals voor de eerste toekenning van zo'n pensioen.

**Gewezen gouvernementsambtenaren Nederlands Oost- of West-Indië en ex-beroepsmilitairen van het voormalig Koninklijk Nederlands Indonesisch (Indisch) Leger (KNIL)**

Het hiervoor gestelde geldt niet voor de gewezen niet-gespensioeneerde voormalige gouvernementsambtenaren die werkzaam waren in Nederlands Oost- of West-Indië en ex-beroepsmilitairen van het vroegere KNIL. Voor zover zij menen pensioen te kunnen claimen op grond van het op bedoelde ambtenaren

en militairen van toepassing zijnde boekwerk „Verzamelde Voorschriften Pensioenen” (VVP), kunnen zij inlichtingen vragen bij het Hoofd van de Afdeling Overzeese Pensioenen van het Ministerie van Binnenlandse Zaken, Leeghwaterstraat 125, 2521 CN — 's Gravenhage.

**Stichting „Het Vademecum,” Minister van den Tempellaan 30, 2285 EW — Rijswijk (ZH), informatiebron voor iedereen**

Deze Stichting, waaraan ondergetekende als medewerker is verbonden ten aanzien van pensioenzaken, is gaarne bereid aan degenen die op grond van het vorenstaande menen recht te kunnen doen gelden op een Nederlands pensioen, nadere inlichtingen te verstrekken. De daaraan verbonden kosten zijn — waar de Stichting geen winst beoogt — gering (porto en adm. kosten). Bij het indienen van een verzoek om inlichtingen is het van belang een overzicht bij te voegen betreffende eigen personalia en de vroegere overheidsdienst, zo mogelijk ook fotocopies van aanstellingen en ontslagbewijzen voor zover nog in bezit.

Het Nederlandse Consulaat in Canada publiceert maandelijks een lijst met namen van Hollandse Canadezen waarmee wij in verband met het bovenstaande, in contact zouden willen komen. Misschien weet u iemand die hier voor in aanmerking komt. Consulate of the Netherlands, 1 Dundas St. W., Suite 2106, Box 2, Toronto, ON M5G 1Z3.

## Een industriële politiek voor Canada

Vervolg van pag. 15

bronnen en de invoer van in het buitenland gefabriceerde producten neemt jaar na jaar toe. In 1979 werd er voor een ongelooflijk bedrag van \$17 miljard meer ingevoerd dan uitgevoerd aan eindproducten. Dat is zes keer zo hoog als in het begin van de zeventiger jaren

en het wijst duidelijk op een achteruitgang van onze secundaire industrie.

„Op het gebied van de dienstverlenende industrie is het al net zo. Er werd voor \$9 miljard meer ingevoerd dan uitgevoerd. Er was een handelsoverschot in ruwe grondstoffen (\$6.6 miljard) maar dit was uiteraard lang niet genoeg om de handelstekorten in andere segmenten van onze internationale handel op te heffen.

Waar het op neerkomt is dat wij meer en meer geld lenen in het buitenland, en dat kost ons interest, hetgeen het nog moeilijker maakt om ons handelstekort te niet te doen in de komende jaren.

Canada's teruggang als land met verwerkende industrieën — hetgeen wel blijkt uit het handelstekort op dit gebied — kan nadelige gevolgen hebben

ten aanzien van onze buitenlandse politiek, vooral waar het hulp aan onderontwikkelde landen betreft. Het maakt het moeilijker om meer goederen te gaan importeren van landen uit de Derde Wereld, en daarbij denken we allereerst aan fabricaten. Het maakt het ook moeilijker om financiële hulp te bieden.

Het Science Council of Canada is een officieus lichaam dat onafhankelijke studies maakt en rapporten publiceert. Het wordt financieel gesteund door de federale regering en de leden bestaan uit 20 geleerden en ingenieurs, voor het merendeel van de universiteiten. Het best bekend is waarschijnlijk David Suzuki, een zoologie professor van de Universiteit van Brits Columbia, die over heel Canada bekend is vanwege zijn radio- en televisie uitzendingen.

## Vragen over staatsburgerschap?

Canadian Scene, een organisatie die immigranten en zg. New Canadians inlicht over Canada in hun eigen taal via de etnische bladen, nodigt onze lezers uit vragen omtrent het Canadese staatsburgerschap te zenden aan Canadian Scene, #305, 2 College Street, Toronto, M5G 1K3, in de taal van hun keuze. In uw geval mag u uw brief dus gewoon in het Nederlands schrijven. De antwoorden op uw vragen worden verstrekt door rechters van het Court of Canadian Citizenship.

**Vraag:**

In verband met een artikel in de *Holland Krant*, die uitgegeven wordt in Langley, Brits Columbia, zou ik graag een antwoord ontvangen op de volgende vragen: Is het mogelijk dat een gezinslid, in dit geval de vader, zijn staatsburgerschap ontvangt, terwijl de rest van het gezin, vrouw en kinderen dus, het Nederlandse staatsburgerschap behouden?

In mijn geval is het namelijk wenselijk dat ik Canadees staatsburger word. Ik reis veel vanuit Calgary en breng 50 procent van mijn tijd in het buitenland door. Dat zou moeilijkheden kunnen veroorzaken met mijn status als landed immigrant.

Over twee jaar wil ik mijn aanvraag indienen. Dan ben ik namelijk drie jaar in Canada. Mijn gezin, d.w.z. mijn vrouw en kinderen blijven dan echter nog liever Nederlands.

**Antwoord:**

Ja! Het Canadese staatsburgerschap is een persoonlijke keuze. Ieder lid van een gezin van 18 jaar of ouder, dient zelf een aanvraag in te dienen. De aanvragen worden daarna ook voor iedere persoon apart behandeld. Als uw twee kinderen van 5 en 13, voordat zij 18 jaar zijn, ook Canadese staatsburgers willen worden, dan kunt u voor hen een aanvraag indienen. Daarna moeten zij het zelf doen.

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Mijn echtgenoot was onderwijzer aan een Christelijke School en schreef artikelen in Calvinist Contact.



# Maak nu gebruik van onze CCF vlieggreizen en ga weer eens naar huis in Holland.

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U kunt zien dat, als u van plan bent dit jaar naar Holland te gaan, u zich heel wat kunt besparen op het Economy tarief, door alleen maar 21 dagen van te voren te boeken. Vergeet niet, de Charter Class vluchten zijn niet alleen goedkoper, ze geven u ook meer mogelijkheden dan gewone chartervluchten. Met KLM's vertrektijden kunt u kiezen uit 5 vertrekdagen per week. U kunt van 7 tot 180 dagen in Holland blijven. U hoeft alleen 21 dagen voor uw vertrek uw reserveringen te maken en het volle reisbedrag te betalen.

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## Calvinist Contact

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## THANKS

**HEIDA:** Our sincere thanks to our children, grandchildren, relatives and friends for all the gifts, cards, flowers and best wishes we received on our 50th Wedding Anniversary. Thanks one and all. Ted and Margaretha Heida, Smithville, ON

**VAN ROOYEN:** Wij danken onze hemelse Vader, die ons bewaarde en ons vergunde op 14 januari 1981 ons 50-jarig huwelijk te herdenken met onze kinderen. Wij willen ook hen bedanken die ons hun goede wensen gaven, door bezoek, bloemen of kaarten. Het was voor ons een onvergetelijke dag. Alex en Wilma van Rooyen, Thamesford, ON

## BIRTH

**ELGERSMA:** With much joy and thankfulness to God, the giver of life, we, Mel and Carol Elgersma (nee Cupido), proudly announce the safe arrival of our first child, a daughter, **LEANNE DAWN**, who was born on January 23, 1981 at 4:16 p.m., weighing 8lbs. 4½ oz. Leanne is the first grandchild for Mr. and Mrs. Andrew Cupido of Edmonton, AB, and the 28th grandchild for Mr. and Mrs. Albert Elgersma of Neerlandia, AB. 2nd great-grandchild for Mrs. P. Cupido and 4th great-grandchild for Mr. and Mrs. P. Hoekstra, all of Edmonton, AB. Address: Box 118, Neerlandia, AB T0G 1R0

**KAMMINGA:** With thankfulness to God, we joyfully announce the safe arrival of our son, **JOHN JACOB** on February 5, 1981. He is the 3rd grandchild of Mr. and Mrs. J.B. Vischer and 1st grandchild of Mr. and Mrs. J. Kamminga. He is also 1st great-grandchild of Mrs. B. Barkmeyer in Stroobos, The Netherlands and 3rd of Mrs. W. Van Duinen in Soest, The Netherlands. Proud parents are Webb and Sandra Kamminga. 427 Victoria Rd. N. B-12, Guelph, ON N1E 5J9

**MOLENHUIS:** It is with great joy and deep gratitude to the Lord, who made everything so well, that we, Jim and Coby Molenhuis (nee Pomp), announce the birth of our first child, a precious little girl, **SARAH NICOLE**, born on February 8, 1981. 7th grandchild for Mr. and Mrs. William Pomp of Huttonville and 2nd grandchild for Mr. and Mrs. Louis Molenhuis of Brampton. 20 Greenhills Square, Bramalea, ON

**SCHIPPER:** With joy and thankfulness to God, the giver of all life, we are happy to announce the birth of our 2nd child, a daughter, **MELANIE ROSE**, born Saturday, February 7, 1981. Melanie is a welcome little sister for Ryan. Proud and happy parents, Larry and Hazel Schipper (nee Hogeterp). 2nd grandchild for Albert and Alice Schipper, 18th grandchild for John and Patricia Hogeterp and 2nd great-grandchild for Mr. and Mrs. Rikkert Vos. 2 Ferguson Ave., Rosebank, PEC 1A 7J6

## BIRTH

**SCHUURMAN:** Ralph and Audrey (nee Vanschepe), give praise and thanks to God, who has blessed their lives so richly with the birth of their 1st child, **ALISON RACHEL**, born February 14, 1981. 1st grandchild for Mr. and Mrs. P. Vanschepe and 7th grandchild for Mr. and Mrs. C. Schuurman, and great-grandchild of Mrs. B. Regnerus of Dundas and Mrs. D. Vanschepe of The Netherlands. R.R.#2, Branchton, ON

**SCHUURMAN:** Ray and Dina (nee Zwaal), thank God, the giver of life, for the safe arrival of our 3rd child, a son, **RAYMOND ANDREW**, born February 16, 1981, weighing 7lbs. 2 oz. A brother for Lori-Ann and Andrea. 9th grandchild for Mr. and Mrs. S. Zwaal, Thunder Bay, ON and 8th grandchild for Mr. and Mrs. C. Schuurman, Branchton, ON. R.R.#2, Branchton, ON N0B 1L0

**VAN OENEN:** "Behold, children are a gift of the Lord." Bill and Theresa thank the Lord for blessing them with their 1st child, **RACHAEL ANN**, weighing 7lbs. ½ oz., born January 31, 1981. Proud grandparents are Mr. and Mrs. John Vis of Thunder Bay, Mr. and Mrs. John Van Oenen of Goderich. Great-grandparents are Mr. and Mrs. W. Vis, and Mr. and Mrs. D. Vis in Holland. R.R.#3, Owen Sound, ON N4K 5N5

## MARRIAGE

**BEEKSMA-VANDERMEULEN:** Mr. and Mrs. A. Beeksma and Mr. and Mrs. G. Vandermeulen are pleased to announce the forthcoming marriage of their children, **MARIAN** and **HARRY**. The ceremony will take place, the Lord willing, on March 28, 1981 at Delta, BC, Chr. Ref. Church. Rev. H. Salomons officiating. Future address: 5316 — 45th Avenue, Delta, BC V4K 1L1

## ANNIVERSARIES

1946 March 21 1981  
"Then Moses said to him, 'If your presence does not go with us, do not send us up from here'." (Exodus 33:15).

With joy and thankfulness to our God we hope to celebrate the 35th Wedding Anniversary of our parents and grandparents,

**KLAAS and JITSKE KNOOPS**  
(nee DeBoerSap)

May the Lord continue to keep them in his care and bless them in the years to come.

Susan & John Kok; Vanessa, Jennifer, Andre, Sarah Ellen & Henk Zwart; Rachel, Karen, Joel, Samantha Doro & Arend Bakker; Julian Judy & Lee Hardy Wendy & John Hessels; Rosanna Irene & Sylvan Payne

Open house will be held on March 21, 1981, from 2:00 p.m. to 4:00 p.m. in the Fellowship Chr. Ref. Church, meeting at 80 Thistledown Blvd., Rexdale, ON. Home address: 1250 Mississauga Valley Blvd., Unit 100, Mississauga, ON L5A 3R6

1956 St. Catharines 1981  
February 18

We praise God, with joy and thankfulness, that we celebrated with our parents and grandparents,

**BERT and JEANETTE LANGENDOEN**

their 25th Wedding Anniversary.

Coreen & Samuel; Damion Jennifer (Darryl) — Toronto Brian — Alberta Catherine (Wayne)

Richard Bernice Nicole Paul

Home address: 7 Coral Dr., St. Catharines, ON L2N 3R4

## ANNIVERSARIES

1951 February 1981  
We give praise and thanks to God to be able to celebrate the 30th Wedding Anniversary of our parents,

**HENRY and HENRICA JURJENS**

Love and congratulations from your children and grandchildren, Gerry & Joanne; Angela, Pamela Henry & Ina (fiancee) Louis & Joy; David John

Dennis Richard & Brenda (fiancee) Jim

Joanne Address: R.R.#1, Dungannon, ON

1956 March 17 1981  
With joy and thankfulness to the Lord, we announce the 25th Wedding Anniversary of our parents and grandparents,

**GERRY and MARY DEKKEMA**  
(nee Janse)

"In all thy ways acknowledge him and he shall direct thy path" (Proverbs 3:6).

With love and congratulations, Ron & Joanne Nieuwstraten Garrett Wendy Kim

Home address: 99 Bishop Ave., Wil- lowdale, ON M2M 1Z5

Middenmeer Clinton  
1951 February 22 1981  
With joy and thankfulness in God, we would like to announce the 30th Wedding Anniversary of our parents and grandparents,

**HARRY and ANN DEKENS**  
(nee Hazenberg)

Love and happiness always from: Lena & Peter Van Dyke; Wendi, Jayne, Gregory Marg & Ted Postma; Derek, Anne Faye & Dave Van Kesteren; Jeremy, Rachel, Michael, David, Joel, (and ?)

Clarence & Ingrid Damsma (en- gaged) Leroy & Karen (girlfriend) Home address: R.R.#5, Clinton, ON

1956 1981  
Diever, Drente Smithville, ON  
"Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me" (John 15:4).

The 25th Wedding Anniversary of our parents,

**GERRIT and MINA POT**  
(nee Moes)

will be, the Lord willing, on March 13 1981. We invite all friends to celebrate with us on that Friday evening at 8:00 in the Smithville District Christian High School gymnasium. Everyone welcome.

Harvey Grace & Ed Attema — Guelph Jim

Bernie Joanne

Ralph Address: R.R.#2, St. Ann's, ON L0R 1Y0

1956 1981  
On the 24th day of February, 1956, in the Ger. Kerk in Drachten, our wedding took place, and the text was Psalm 121:2: "My help comes from the Lord, who made heaven and earth."

The Lord has kept us and blessed us and for this we give thanks to God, the Lord of everything. We know he will be with us in years to come.

**MURRAY (MENNO) and HENDERIKA DYK**  
(nee Slump)

We hope to celebrate this joyful occasion with our children, John & Betty

Alice & Allen; Shannon Harry & Marion (engaged) Teresa & Harold (engaged)

Nancy Paul

Home address: R.R.#1, Burford, ON N0E 1A0

## ANNIVERSARIES

1946 1981  
Apeldoorn Brampton  
"Trust in him at all times, O people, pour out your heart before him, God is a refuge for us" (Psalm 62:8). With much joy and thanks to our faithful Saviour Jesus Christ, that we may celebrate with our parents and grandparents,

**JOHN and JANNY BULT**

on the event of their 35th Wedding Anniversary on March 14, 1981. We ask the Lord to continue to guide and bless them as he has so done in the past.

With much love; Henry & Grace — Brampton Arjan & Lynda; Ian, Robert, Dennis — Peterborough Wesley — Brampton

Open house on March 14, 1981 at 2:00 p.m. - 4:30 p.m., Immanuel Chr. Ref. Church (Parish Hall), 63 Church St. E., Brampton, ON. No gifts please, best wishes welcome. Home address: 59 Church St. E., Brampton, ON L6V 1G1

## OBITUARIES

On the evening of February 17, our father and grandfather,

**PIETER J.O. DEBRUYNE**

fell asleep in his Lord and Saviour, whom he served so gladly as a minister of the Good News in the Gereformeerde Kerken of the Netherlands. Among his most blessed memories was the hospitality he enjoyed in the homes of many former members of his congregations in Uithoorn, Drachten and Zaandam when he visited Canada in 1956.

Peter & Anne DeBruyne Cathy Vivian Peter Anna Brampton, ON

On February 9, 1981, the Lord took home his child, our brother-in-law and uncle,

**UILKE DYKSTRA**

His confession: "For I know that my Redeemer lives" (Job 19:25), is comfort, hope and victory. May the Lord comfort and sustain Mrs. Dykstra and children.

Mr. & Mrs. Bart & Jeltje Postma

Ann & Bob Walters

Winnie & Jerry Hoytema

Grace & Cornelius Greydanus

Marilyn & Harry Sjaarda

Minnie & Jerry Buruma

Alita & Case Postma

Teena & Norman Neilands

Home address: R.R.#4, Clinton, ON

In his infinite wisdom, the Lord took unto himself his child, our co-worker,

**CLARENCE GROEN**

the brother's life reminds us of the words of 2 Tim. 4:7, 8: "I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day, and not only to me but also to all who have loved his appearing."

It is our prayer that our heavenly Father may surround Ann and family with his unfailing love.

Men. Soc. Timothy Dundas Chr. Ref. Church



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## OBITUARIES

Vanuit Lethbridge, AB ontvingen wij het bericht dat de Here op 3 februari 1981 van ons heeft weggenomen onze oudste broer, zwager en oom

**ROELOF KARSTEN**

sinds november 1977 weduwnaar van Margje Karsten-Streutker. Hij bereikte de leeftijd van bijna 82 jaar. Ps. 121:1 berijmd.

Mr. & Mrs. Piet Karsten — Drayton, ON

Wed. A.R. Kiers-Karsten — St. Catharines, ON

Ds en Mevr. Johs Karsten — Harderwijk, Nederland

Mr. & Mrs. A. Mulder-Karsten — Hamilton, ON

Mr. & Mrs. Johan Karsten — Jarvis, ON

en al de neven en nichten

Op zondag, 15 februari nam de Here tot Zich, voor ons geheel onverwacht, maar op Zijn tijd

**MRS. JENNIE METSELAAR**

weduwe van Mr. G. Metselaar. In haar gezonde jaren was zij een actief lid van onze vereniging, en heeft tevens nog gediend als bestuurslid van de South West Ontario league. Wij bidden God om kracht en troost voor haar kinderen en kleinkinderen.

Ladies Society of the First Christian Reformed Church, St. Thomas, ON Burning Lights I

In loving memory of my dear husband, our loving father, stepfather, grandfather and great-grandfather,

**SION NEDERLOF**

Born in Sliedrecht, Holland, September 24, 1904 and passed away in the presence of our Lord, January 31, 1981. He leaves to mourn, his loving wife, Pearl and family.

Len & Corry Nederlof — Calgary

Ed & Anne Wagenaar — Calgary

Casey & Rene Hansum — Calgary

Maurice & Coby Boonstra — Sherwood Park

John & Corry Drost — Red Deer

Peter & Dorothy Hansum — Red Deer

Bruce & Lenie Hansum — Kelowna

Matth & Willie Cupido — Toronto

Tom & Teruko Hansum — Sacramento

grandchildren and great-grandchildren

## TEACHERS

### Ontario

**BELLEVILLE:** Quinte Christian High School invites applications from teachers for the following areas: **French, English, Music, Boys Phys. Ed.** Send inquiries with resume to: The Principal, P. Van Huizen, 289 Pinnacle St., Belleville, ON K8N 3R3. Phone: (613) 968-7870.

**BOWMANVILLE:** Knox Christian School Society invites applications for possible opening in grades 6 and 7. Preference given to experienced teachers. For information and applications, contact: Mrs. J. Vanderkooi, R.R.#6, 46 Martin Rd., Bowmanville, ON L1C 3K7.

**BOWMANVILLE:** Durham Christian High School expects the following vacancies for the 1981-82 school year: **English, Music**, with possible opening in **Business, French**. Send letters of inquiry to: Durham Christian High School, Box 238, Bowmanville, ON L1C 3K9, Att. Ren Siebenga.

**BRAMPTON:** The John Knox Christian School invites applications for an opening in the senior **grades 7 or 8** commencing September 1981. Please forward complete resume and application to: Mr. I. Witteveen, principal, John Knox Chr. School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Phone: 416-451-3236 (school).

**CHATHAM:** Chatham District Christian Secondary School invites applications and inquiries for a **math/PE** position and a part-time **art** position for 1981-82. Please contact: Henry Kooy, Principal, 90 Park Ave., E. Chatham, ON N7M 3V4. Phone: (519) 352-4591 (school) or (519) 354-9528 (home).



# Classified Advertising

## TEACHERS

**BRANTFORD:** Brantford Christian School invites applications for a possible opening for **Kindergarten teachers**, 3 full days per week, experience an asset. Please forward inquiries and resume to: Mr. Chris VanderVeen, Principal, B.C.S., 7 Calvin St., Brantford, ON N3S 3E4. Phone: (519) 752-0433 (school).

**CHATHAM:** The Calvin Christian School may have possible openings for teaching positions in the **primary department** for the 1981-1982 school year. Please send letters of application or inquiries to Mr. John Postma, Principal, 72 Tessiman Ave., Chatham, ON N7M 4G5. Phone: (519) 352-4980 (school) or (519) 352-7427 (res.).

**DUNDAS:** Calvin Christian School invites applications for a probable opening in **grade 7**, beginning September 1981. A background in music and/or science will be a definite asset. Please submit applications to: Gary Glasbergen, Principal, Calvin Christian School, R.R.#2, Dundas, ON L9H 5E2, or call: 416-627-1411 (school) or 416-689-6259 (home).

**DUNNVILLE:** The Education Committee of the Dunnville Parental Christian School invites applications for possible openings in the **primary** and **intermediate** levels, commencing September, 1981. Modern teaching facilities, and close proximity to major cities, an attraction. Address applications to: Dunnville Parental Christian School, c/o Mr. Wm. Rang, Robinson Rd., Dunnville, ON N1A 2W1. Phone: (416) 774-5142.

## TEACHERS

**CLINTON:** The Clinton and District Christian School needs a **kindergarten** teacher for 3 days per week, starting September 1981. Please send applications to: The Principal, Mr. R. Schuurman, Box 658, Clinton, ON N0M 1L0 or phone: (519) 482-7851.

**COLLINGWOOD:** The Collingwood and District Christian School will require a teacher for a combined **grade 1 and 2** class beginning September, 1981. Interested applicants should send a complete resume to the school, Zoo Park Rd., R.R.#2, Wasaga Beach, ON L0L 2P0.

**CORNWALL:** Christian Education Society of Cornwall and area invite applications for the position of **primary teacher** (1-3) and an experienced **teaching principal** for grades 4-6, commencing September 1981. Please forward complete resume and application to Jane Raymer, 111 Third St., Cornwall, ON.

**DRAYTON:** Drayton Calvin Christian School invites applications for the following positions beginning in September 1981. **Teaching Principal** for combination grades 7 and 8 (attractive house also available adjacent to the school. A full-time teacher for combination **grades 5 and 6**. A teacher for a newly established **kindergarten class**. This position is for 3 days per week with a possibility of other teaching duties. For applications and/or information please contact: Miss Annette Van Houten, Principal, Box 141, High St., Drayton, ON N0G 1P0. Phone: (519) 638-2935 (school).

## TEACHERS

**GEORGETOWN:** Georgetown District Christian School invites applications from experienced teachers for possible vacancies on all levels. Please forward inquiries and resume to: George Petrusma, Principal, c/o Georgetown District Christian School, R.R.#1, Georgetown, ON L7G 4S4. Phone: (416) 877-4221 (school) or (416) 877-6444 (home).

**GUELPH:** Our growing Christian school community is in need of a **primary teacher** and has a possible opening for a part-time position in **grade 7 and 8**. Consider becoming part of this community, located in an attractive university setting. Contact J. Vriend, principal, 290 Water St., Guelph, ON N1G 1B8. Phone: 824-8860 (school), 836-6507 (home).

**HAMILTON:** The Education Committee of Calvin Christian School invites applications for possible vacancies in the **primary** and **intermediate** grades. Contact: W.H. Hultink, 547 W. Fifth St., Hamilton, ON L9C 3P7. Phone: 388-2645.

**JARVIS:** Jarvis District Christian School invites applications from qualified teachers for the following positions: 1. **Special education a.m./grade 8 p.m.** — full time position. 2. A proposed **Kindergarten** — half-time position. Please send all applications and inquiries to: Pete Weening, Principal, R.R. #1, Jarvis, ON N0A 1J0. Phone: (519) 428-0887 (home); (519) 587-4444 (school).

**LONDON:** The London Parental Christian School invites applications for a possible **middle grade** opening for the 1981-82 school year. Please submit a letter of application, including a statement of why you wish to teach in our school, to the Principal, Rick Klooster, 202 Clarke Rd., London, ON N5W 5E4. Phone: (519) 455-0360.

**LONDON:** You are invited to submit applications including resume and academic record for the following teaching position(s) for the 1981-1982 school year: **PE/Bible/French/business** (female preferred). Please submit your application to: W. Drost, Principal, 24 Braesyde Ave., London, ON N5W 1V3. Phone: (519) 455-4360.

**LUCKNOW:** The Lucknow District Christian School requires a **teaching Principal** for the **senior grades** beginning school year 1981-82. Please address inquiries or applications to: Mrs. B. Broer, Sec., Education Committee, R.R.#1, Kincardine, ON N0G 2G0.

**MISSISSAUGA:** The Board of the John Knox Christian School Society of Mississauga invites applications for the position of **primary teacher** (1-2), commencing September, 1981. Please forward a complete resume and application to Mr. J. Van Dyk, Principal, John Knox Christian School, P.O. Box 54, Clarkson P.O., Mississauga, ON L5J 1J7.

**NEWMARKET:** Holland Marsh District Christian School invites applications for possible openings in the **primary** and **senior grades**. For further details and application forms, write: Mr. Jake van Breda, Principal, Holland Marsh District Christian School, R.R. #2, Newmarket, ON L3Y 4V9, or phone: (416) 775-3701 (school); (705) 737-0957 (home).

**OTTAWA:** The Ottawa Christian School Association invites applications from experienced teachers for a likely opening at the **grade 1-2** level for the school year 1981-82. Please forward inquiries and resume to H. Huyer, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6.

## TEACHERS

**OTTAWA:** Teachers required for September 1981. **Senior Mathematics** and **Science**, and **French** for Christian high school. Deep Christian conviction, strong teaching ability, and concern to integrate faith and learning are essential. Apply in writing with resume to: D. Maggs, Principal, Community for Christian Learning, 307 Richmond Rd., Ottawa, ON K1Z 6X3.

**ST. THOMAS:** Ebenezer Christian School will be adding a **Kindergarten** this fall, God willing. It invites applications for that position. Kindergarten days will be Monday, Wednesday and Friday. (The position will be 3/5 of a full-time position). Direct applications to: Mrs. Maria Oegema, Secretary of the Education Committee, Post Office, Talbotville, ON N0L 2K0.

**ST. THOMAS:** Ebenezer Christian School, St. Thomas, ON, requires a **teaching principal** (Grade 8), beginning schoolyear 1981. Excellent facilities, low pupil/teacher ratio, as school secretary reduces workload. Please address applications or inquiries to: Mrs. T. Oegema, sec., Education Committee, Post Office, Talbotville, ON N0L 2K0. Telephone: (519) 633-0514.

**STRATFORD:** The Stratford and District Christian School may need 2 teachers, 1 **kindergarten** plus **relief (7, 8)** and 1 teacher in the **primary division**. Please send resume and inquiries to: A.J. Vanderstoel, Box 276, Stratford, ON N5A 6T1. Phone: (519) 271-7292 (school), (519) 655-2967 (home).

## TEACHERS

**STRATHROY:** John Calvin Christian School, Strathroy, Ontario has a possible opening for a **primary** teacher. Please send letters of application to Mr. A. VanderLaan, Principal, John Calvin Christian School, 48 York St., Strathroy, ON N7G 2E3. Phone: (519) 245-1934.

**THUNDER BAY:** Thunder Bay Christian School invites applications for the position of **kindergarten teacher**, combined with **secretarial duties** or **remedial teaching**. Also possible openings in the **primary** and **intermediate** grades. Please address resume or inquiries to: Mr. C.J. Grootenboer, Sec., R.R.#1, Murillo, ON P0T 2G0. Phone: (807) 935-2778 (home).

**TORONTO:** Toronto Central Christian School invites applications for teachers, **grades 1 through 8**. Please direct inquiries and applications to: Hilda Roukema, Principal, 55 Salisbury Ave., Toronto, ON M4X 1C5, or phone: (416) 968-2036.

**WELLANDPORT:** The Wellandport Christian School invites applications for possible openings in the following areas: **Intermediate Division** (ability to teach French an asset) and **Primary Division**. Direct all inquiries to Wm. Thies, Principal, Wellandport Christian School, R.R.#1, Wellandport, ON L0R 2J0. Phone: (416) 386-6272 (school).

**WYOMING:** The John Knox Christian School of Wyoming, ON invites applications for possible openings in the following positions: combined **1 and 2, 3 and 4 and 5 and 6**. Send applications to: Mr. S. Van Reenen, P.O. Box 81, Wyoming, ON N0N 1T0. Phone: (519) 845-3112.

## Alberta

### Immanuel Christian School

serving a large Christian community in southern Alberta, is now accepting applications for teaching positions in the following areas:

**ELEMENTARY — GRADES 2, 3, AND 6**

**JUNIOR/SENIOR HIGH — HOME ECONOMICS, ENGLISH/SOCIAL**

For more information please forward all correspondence to:

**Mr. H. Konynenbelt, Principal,**  
802 6th Ave. N., Lethbridge, AB T1H 0S1  
Phone: (403) 329-1750

### Rocky Mountain House Christian School

situated near the beautiful Rocky Mountains is inviting applications for possible openings in the **elementary** grades.

Send applications or inquiries to:

**Mr. P. Valkenier, Principal,**  
P.O. Box 669, Rocky Mountain House, AB T0M 1T0  
Phone: (403) 845-3516

### Redeemer College

will require up to six full-time faculty members for the 1982-83 academic year, four in the areas of **English, History, Philosophy, and Theology**, and up to two in the areas of **Mathematics, the natural sciences (Biology, Chemistry or Physics)** or the social sciences (**Geography, Economics, Political Science, Psychology or Sociology**).

Applicants should hold the doctorate in their area of specialization and should be committed to pursuing scholarship on the basis of a Biblical, Reformed worldview and able to articulate its significance for their area of specialization.

Inquiries should be directed to:  
**STAFF APPOINTMENTS COMMITTEE,**  
**REDEEMER REFORMED CHRISTIAN COLLEGE,**  
Box 2340, St. Catharines, Ontario L3M 7M7  
**DEADLINE MARCH 15**

### Beacon Christian High School

in St. Catharines, Ontario

invites applications and inquiries for the following areas:

**English** (Interest in drama helpful)

**Bible**

**Commercial Subjects** (Typing, bookkeeping, office procedures, etc.)

Experienced or new teachers are invited to write or phone:

John Vriend, Principal,  
2 O'Malley Dr., St. Catharines, ON L2N 6N7.  
Phone: (416) 937-7411

### JOHN KNOX MEMORIAL CHRISTIAN SCHOOL

in Fruitland

invites applications and inquiries into a

**half-time remedial** position and into a possible opening in a **combined grade 2 and 3** class.

Please forward complete resume and application to:

**Wm. Slofstra, Principal,**  
Box 27, Fruitland, ON L0R 1L0  
Phone: 643-2460

We at

### —Smithville District Christian High School—

are in need of full time **MATH** and **SCIENCE** teachers for the school year 1981-1982.

Positions will also be open in **FRENCH, MUSIC, GIRL'S PHYSICAL EDUCATION** and **BASIC EDUCATION**.

SDCH operates under the HDCH school board.

Please direct inquiries and send all applications to:

**Mr. M.B. Strooboscher, Principal,**  
**Smithville District Christian High School,**  
Box 310, Smithville, ON L0R 2A0  
Phone: 957-3255 or 957-3431

### Toronto District Christian High School

will have openings in the following subjects:

- **Music** • **Mathematics**
- and an opening for the position of
- **Librarian**

Please send applications and resumes to:

**Mr. W. Barneveld, Principal,**  
7900 Kipling Ave., Woodbridge, ON L4L 1Z5  
Phone: (416) 851-1772



# Classified Advertising

## TEACHERS

**WILLOWDALE:** Willowdale Christian School (Toronto), is looking for an experienced, dynamic Christian teacher who would enjoy teaching **grade 7 and 8** students in a rotary system. Interest in science and instrumental music preferred. Please direct inquiries to: Mr. A. (Ben) Harsevoort, Principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, ON M2M 1V5. Phone: (416) 222-1711 (school), (416) 636-3133 (home).

**WOODSTOCK:** Required for September 1980, a teacher for **grade 5**. Ability to teach **French** an asset. Please forward resume or inquiries to: R. Vander Ploeg, Principal, John Knox Christian School, Juliana Dr., Woodstock, ON N4S 7W3. Telephone: (519) 539-1492 (school).

## British Columbia

**SURREY:** In September, 1981, John Knox Christian School, Surrey Campus, will have openings for a **grade 3** teacher and an **intermediate grades** teacher. Expertise in French, music or remediation would be helpful. Please send applications to: Mr. A. Jansen, Principal, 9612 - 152nd St., Surrey, BC V3R 4G4

### The Vancouver Christian Secondary School

is a young, rapidly growing interdenominational Highschool.

Now in its 3rd year of operation, it has 100 students, offers grade 8 through 11, expects about 150 students in September 1981, and will add grade 12, the Lord willing. Recently the school amalgamated with the Vancouver Christian Elementary School, which has offered Christian education in Vancouver, BC for over 30 years.

For the school year 81-82, the school will need the following:

**Principal:** The present principal would like to return to full-time teaching. The new principal should be a wise Christian, show interest in curriculum development, have proven administrative ability, and be able to deal with supporters and parents of different Christian background.

He or she will be expected to teach for approximately 1/3 of the time.

**Staff:** Due to expansion, the school will need 2 or 3 additional teachers.

Prospective teachers in all subject areas are encouraged to apply. In particular the school is looking for teachers with experience in **Science, P.E., and Business Education** courses. Enquiries should be directed to the principal.

Mr. Conrad VanderKamp,  
Vancouver Christian Secondary School,  
3496 Haida Dr., Vancouver, BC V5M 3Z4.  
Phone: (604) 430-3062 (school).

## Pacific Christian School

ELEMENTARY DIVISION — invites applications for

### Grade 5 position

and a tentative vacancy, 50% Kindergarten, 50% remedial supervision.

SECONDARY DIVISION — requires a suitably qualified teacher for

### Industrial Education 8 - 12

emphasis on drafting and woodwork.

Three letters of reference required for all positions. Apply to:

The Principal, Pacific Christian School,  
671 Agnes St., Victoria, BC V8Z 2E7

Tel: (604) 479-1555 (elementary); 479-9365 (secondary)

## PACIFIC CHRISTIAN SCHOOL

invites applications for a tentative vacancy

### 50% KINDERGARTEN

### 50% REMEDIAL SUPERVISION

Position could be split.

3 letters of reference required.

Principal

Pacific Christian School

Elementary Division,

671 Agnes Street, Victoria, BC V8Z 2E7

## Victoria Pacific Christian School (Secondary Division)

Applications are invited from suitably qualified teachers for the following positions, effective September 1981:

1. **INDUSTRIAL EDUCATION 8-12**, emphasis on drafting and woodwork.

2. **MATHEMATICS 8-12**, teachers should indicate areas of interest and note that 3 current letters of reference are required with any formal applications.

Contact:

The Principal

Mr. R. Sutton, 871 Agnes St., Victoria, BC V8Z 2E7.

Phone: (604) 479-9365

## EMPLOY. WANTED

**17-YEAR-OLD GIRL** from B.C., looking for employment during July and August. Red Cross certified babysitter, excellent swimmer, much experienced with the handicapped. Please write to Box #4586, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

## TEACHERS

**BURNABY:** John Knox Christian School, Burnaby Campus, will have openings for **teaching positions** for the 1981/82 school year. Interested persons are invited to forward their complete resume and application forms to: Ben Hendricks, Principal, John Knox Christian School, Burnaby Campus, 8260 — 13th Avenue, Burnaby, BC V3N 2G5

**DUNCAN:** Duncan Christian School invites applications for a junior secondary **social studies/science** or **English/science** teaching position for the 1981-82 school year. Inquiries are also invited for a possible **special education** position at the elementary level. Send resume and letters of application to: Mr. W. VanDeventer, Principal, Duncan Christian School, P.O. Box 549, Duncan, BC V9L 3X9. Phone: (604) 746-5341.

## HELP WANTED

Wanted by spring on large modern dairy farm in N.S., **reliable young man**. Experience with milking and machinery required. Good wages, room and board included. Write to: J. Folkertsma, Shubenacadie Box 93, Hants Co., NS B0N 2H0, Canada.

**LIVE-IN HOUSEKEEPER** or couple required for retired gentleman, age 70. Owns comfortable home in Southern Ontario. Duties negotiable. Apply to Box #4587, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3, giving particulars.

## HELP WANTED

**WANTED** by April, dependable young married couple. Must have experience with dairy cows. Field irrigation, and machinery. Good home provided, close to Chr. Ref. Church and school route. Send information and references to Wm. Vander Flier, Box 125, Iron Springs, AB T0K 1G0. Phone: (403) 738-4436.

**WANTED:** Single man on large irrigation farm in southern Alberta, room and board supplied, private living quarters. High wages for the right person. Phone: (403) 345-3156 or write Box 1314, Coaldale, AB.

## HELP WANTED

**JOURNEYMAN, MECHANIC** required for co-op service centre in Neerlandia, AB. Experience necessary in diesel and gas engines, welding an asset. Top wages and good working conditions. For more information contact: General Manager, Neerlandia Co-op Ltd., Neerlandia, AB T0G 1R0. Phone: (403) 674-3020.

**SHALOM MANOR**, Christian Home for the Aged in Grimsby, opened in 1979, requires a

### DIRECTOR OF NURSING

Responsibilities: Directing and supervising the nursing staff and residents in a 74-bed nursing home. (30 beds in special care unit and 44 beds in self-care unit).

Qualifications: Applicant must be willing to give Christian leadership, must possess certificate or be eligible for registration as a R.N. in the province of Ontario, must be able to speak English and Dutch, must be willing to work approximately 40 hours a week. Experience preferred.

Salary: Negotiable and will commensurate with training and experience.

Please send complete resume indicating qualifications, experience, date available, etc., to:

Mr. H. John Kamphuis, Administrator

Shalom Manor, 112 Bartlett Ave.,

Grimsby, ON L3M 4N5

Telephone: 416-945-9631

**CLOSING DATE: MARCH 31, 1981**

**WANTED:** an experienced and responsible person for dairy farm in the London-Woodstock area. Must be a good milker. Starting salary, \$1,200 a month, plus a good 2 bedroom house with all conveniences, all year round job. Please write to Box #4588, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

**NEEDED: EXPERIENCED HERDS-MAN** on modern Southern Alberta dairy farm. We prefer a married couple. House available. Reply to: Henry Slomp, Box 174, Iron Springs, AB T0K 1G0. Phone: (403) 738-4374 or Dick Stronks (403) 738-4614.

**BOILERMAKER-WELDER:** You are an experienced boilermaker-welder with experience in welding and fit-up of pressure vessels and/or heat exchangers. If you are looking for a full-time job in a progressive, young company designing and building heat exchangers, send your resume to: P.O. Box 2257, Sarnia, ON N7T 7L7.

**DRILL PRESS OPERATORS:** You are a self-starter with a minimum of 2-3 years experience as a radial drill press operator. If you are ready for your next move and wish to work for a company designing and building heat exchangers, send your resume to: P.O. Box 2257, Sarnia, ON N7T 7L7.

**A MECHANICALLY INCLINED** person required for a busy plumbing and heating and farm supply business. Someone capable of working with no supervision is preferred. A thorough knowledge of plumbing and heating is an asset. Good benefits. Please send resume and salary expected to: Mr. John Veldman, Wellandport Farm Supplies Ltd., P.O. Wellandport, ON L0R 2J0. (416) 386-6262.

### Grower Manager Wanted

We are in need of a grower manager for 100,000 square feet of greenhouse area. Must be experienced with the production of **flowering pot plants and foliage plants**. Also must be able to manage a crew of 10 persons or more. Good salary and fringe benefits. Call: Kees Vander Ende at (604) 588-5431.

Or write:

Burnaby Lake Greenhouses Ltd.  
9945 — 152nd Street, Surrey, B.C.  
V3R 4G5

## BOOKKEEPER

The C.J.L. Foundation invites applications for a responsible bookkeeping/secretarial position beginning March 23.

Applicants must possess a thorough understanding of accounting through financial statement preparations. A general business background and moderate typing skills are required.

Please address inquiries and resumes to:

C.J.L. Foundation,

229 College St., Toronto, ON M5T 1R4 — Tel. (416) 979-2443

## British Columbia TEACHERS

### Abbotsford Christian Secondary School

has a possible vacancy in

### English/Instrumental Music

for the 1981-1982 school year. Our fully-equipped secondary school offers a comprehensive Christian education to 250 students in Grades 8 - 12.

Teachers wishing to be part of a dynamic, growing Christian school situation should send resume and references along with application to:

John Messelink,

Box 182, Abbotsford, BC V2S 4N8

Phone: (604) 859-5528

### Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1981/82 in any of the major areas of study, but especially in:

- ◀ Bible
- ◀ Social Studies
- ◀ Business Education
- ◀ English
- ◀ French
- ◀ P.E.

or combinations thereof

in some of these subject areas, leadership with over-all program development could be offered.

Located in the greater Vancouver regional district with an out-standing range of educational, cultural and recreational opportunities.

Please send resume and references with application to:

15353-92nd Avenue, Surrey, BC V3R 1C3

For further information contact: F. Herfst, principal,

(604) 581-1033 (office) or (604) 524-6753 (home)

## The Houston Christian School Society

invites application for the following teaching position for '81-82

Due to possible expansion a

**grade 5 through 9 science-social teacher**

will be needed. The Houston Christian School is located in the beautiful Bulkley Valley in central B.C.

Contact the Principal,

H. Vandermeer, Box 237, Houston B.C., V0J 1Z0

Phone: (604) 845-7736 (school)

### BULKLEY VALLEY CHRISTIAN HIGH SCHOOL

In Smithers, B.C., invites applications for the position of **principal** for the 1981-82 school year.

Applications are also invited for teachers for the 1981-82 school year, with qualifications in the following areas:

- Math and Science
- Social studies
- Counseling
- English
- French
- Home economics

■ Music

Send applications to:

George Koopmans,

Bulkley Valley Christian High School,

Box 3635, Smithers, BC V0J 2N0.

Phone: (604) 847-4238 (school)

(604) 846-5386 (home)



## MISCELLANEOUS

### The Student Fund Committee

of Classis Huron of the Christian Reformed Church invites applications for Student financial aid in preparation for the ministry. All students from member congregations in Classis Huron who are interested, please apply before March 31, 1981 in writing to:

**Rev. Mr. Ed Den Haan,**  
5 Keats Cresc., Guelph, ON  
N1G 3B1

## PERSONAL

Sincere Christian lady, enjoys fun and fellowship with others, interested in music, and outdoors, seeks to correspond with gentleman in late twenties or early thirties. Please reply to Box #4585, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

## HELP WANTED

**FARM HELP:** experienced farm help wanted for modern dairy farm from May to August. Students welcome. Write or call Hank Den Hollander, R.R.#2, 12th Con., Grand Valley, ON L0N 1G0 or (519) 928-5638.

## CALVINIST CONTACT

invites applications for

### Managing Editor

The full time position has been created so that greater emphasis can be placed on editorial planning.

The qualified person should:

- be able to provide Christian leadership and direction.
- have writing skills in both Dutch and English and be proficient in both.
- have an understanding of C.C.'s constituency (audience).
- have experience in journalism and editing.

**DEADLINE IS MARCH 16, 1981.**

Send resume and inquiries to:

**KEITH KNIGHT CALVINIST CONTACT,**  
99 Niagara St., St. Catharines, ON L2R 4L3

## REAL ESTATE

### HAROLD WORKMAN

**Real Estate Ltd.**  
Clinton, ON  
519-482-3455

**244 ACRES,** 150 workable, Tees-water loam, well-drained, 100 acres bush, house, barn, drill-well, silo, \$250,000. F559.

**237 ACRES,** 225 workable, 80 milk cows, 50 young Holsteins, large quotas, 24,000 basic broiler quota. Near Clinton. F721.

**753 ACRES,** 700 workable, 1 house and barn, 3,000 heat unit area. F699.  
**BASIC LAYER QUOTA 14,400,** 2 barns, 7 bedroom home, 100 acres — 97 workable. Near Londesboro F727.

**BEEF BARN,** brick home, 100 acres. Near Londesboro. F701.

**50 SOW FARROW-TO-FINISH,** modern barn, 187 acres, 175 workable, 3 bedroom home, 10-1/8% mortgage. F735.

**BROILER QUOTA,** 17,128 plus class 2. Beef capacity 350, harvester, brick house, gravel pit, bush, 300 acres, 225 workable, mortgage, considered. F759.

**85 SOW BARN,** second barn, 3 bedroom house, 100 acres, 88 workable or 50 acres. F749.

**100 SOW FARROW-TO-FINISH,** brick house, steel shed, 182 acres, 160 workable or 85 acres. F596.

**703 ACRES,** 628 workable, 3 sets of buildings. F655.

**80 SOW BARN,** 115 fattening, liquid manure, brick house, excellent buildings, 28 acres. F756.

**100 ACRES,** grain drier, storage bins, ranch style house. F715.

**167 ACRES,** 145 workable, gravel pit, 7 acres bush. Morris township. F581.

**310 ACRES,** 252 workable, gravel pit, hard wood bush, modern house, beef and pig barn, mortgage considered. F761.

**100 SOW,** 365 fat pig capacity, liquid manure, 5 bedroom house. F760.

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# Let's Play Chess

Editor: Pete Layer

## CORRESPONDENCE RESULT

G. Otten 0 J. Eisen 1

This is the first result of the 1979 Final Series. The game lasted four moves, a record I hope will not be broken.

### A POISONED PAWN

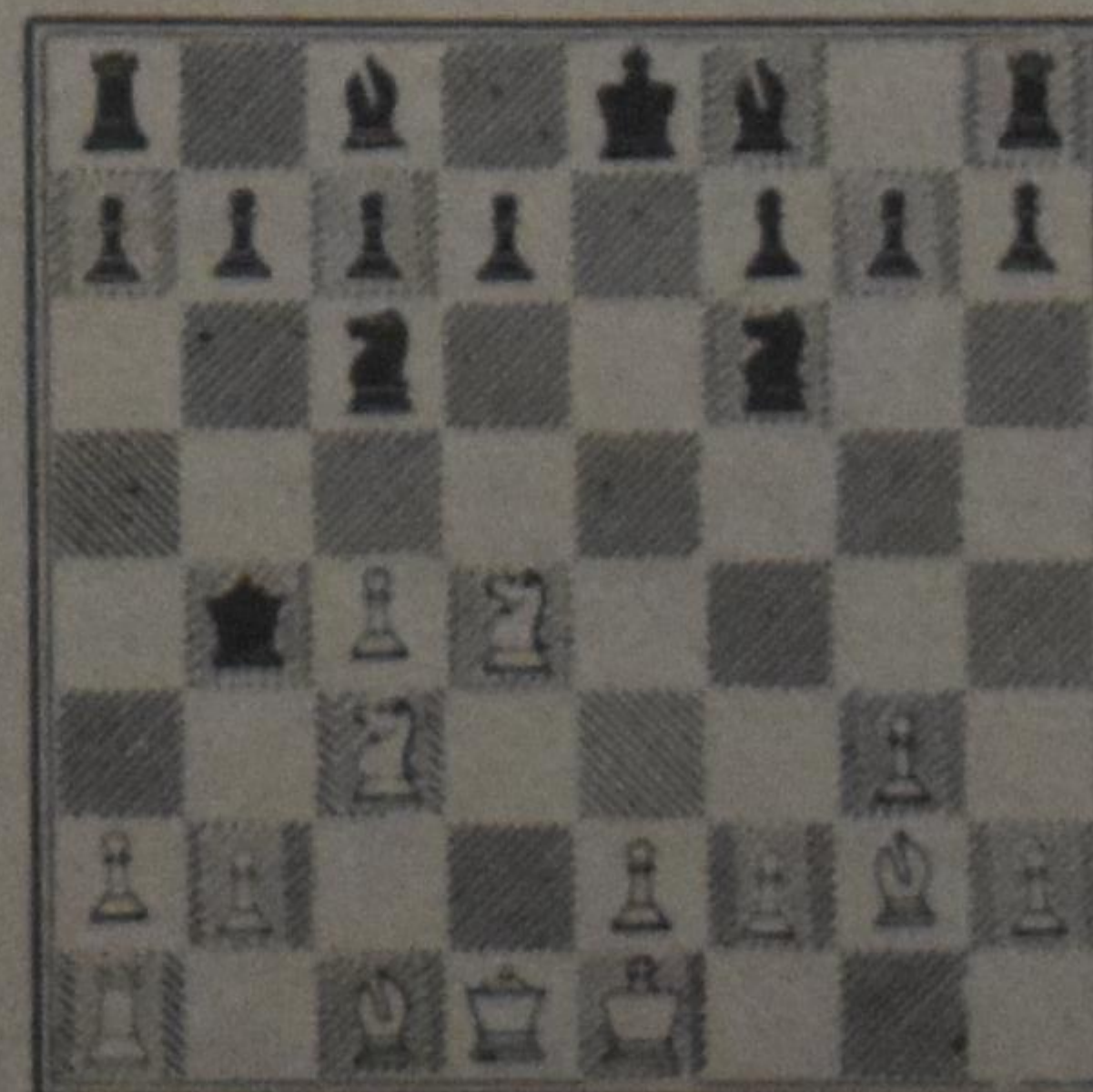
This game was played in the Hastings Tournament of 1937-38. Fine was an International Grandmaster who played tournament chess before the war. Author of various books, he also obtained a Doctor of Philosophy. Fine is one of the very few who lost interest in tournament chess after being one of the best. Mr. A. Thomas is an Englishman who played in four Hastings tournaments from 1937 - 1952. His strength was below that of his more famous namesake, Sir. George Thomas, who was British Champion in 1923 and 1934.

White: R. Fine

Black: A. Thomas

White	Black	White	Black
1. P-QB4,	P-K4	5. P-KN3,	Q-K2
2. N-KB3,	N-QB3	6. B-N2,	Q-N5 ch.,
3. P-Q4,	PxP	7. N-B3,	QxBP
4. NxP,	N-B3		

15



15

Position after 7. N-B3. Black to move; A free Pawn?

8. QN-N5,	N-QN1	14. P-QR4,	Q-N3
9. P-N3,	Q-N5	15. B-K3,	Q-N3
10. NxPch.,	K-Q1	16. N-Q4,	N-Q3
11. N/7-N5,	Q-R4	17. Q-N3,	B-K2
12. B-B4,	N-K1	18. N-Q5,	B-B3
Black's development is peculiar		19. R-Q1,	BxN
13. P-QR3,	P-QR3	20. BxB	Resigns

White threatens 21. B-N6 and 22. N-B7. Be careful how you develop your Queen and take "free" Pawns.



# EVENTS

## Chinese church reopens

HONG KONG (EP) — About 600 Chinese Christians joyfully attended a Thanksgiving Service in December at the Shih Chi Christian Church in

Shih Chi to commemorate its reopening. Chinese Around The World has learned recently. The idea to reopen the church, which was "donated"

to the local authorities during the Cultural Revolution, germinated about two years ago in the prayer meetings in the homes of some preachers and Christians. They explored the possibility of reopening the church and began discussing the matter with local officials.

They were told that about \$30,000 "ren min bi" (about US \$20,000) were needed to repay the maintenance and some repairs done to the church building by the authorities.

The preachers began raising money and, with much

help from individual overseas Christians, they finally gathered the sum as well as a renovation fee of about \$10,000. They also began organizing the church board. The 800-seat church was reopened with the Thanksgiving service.

## CALENDAR of EVENTS

### Ontario

- March 6-7 Jarvis District Christian School's 25th Anniversary Homecoming Weekend. Banquet and entertainment. Contact Mrs. R. Elgersma, R.R.#3, Hagersville, ON N0A 1H0 to reserve your tickets.
- March 14 St. Peter's Cathedral Basilica, 196 Dufferin Ave., London, at 8:15 p.m. Belcanto Christian Choral Society from London under the direction of J. Numan, Andre Knevel at the organ.
- Apr. 1 **Focus on the Family**, the film series featuring Dr. James Dobson, will be shown at Jarvis Christian Reformed Church beginning April 1 and for six consecutive Wednesdays, at 8 p.m.
- May 6
- Apr. 11 **Hamilton**: CLAC Annual Convention in the Ancaster High and Vocational School. Keynote speaker: James Ross Dickey on "Redeeming the Time."
- May 2 All Ontario Young Adults Day Rally will be held in Hamilton, ON.
- May 15-18 All-Ontario Young Calvinist Convention, Wilfred Laurier University, Waterloo, ON.
- June 15-17 **Toronto**: Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration call (416) 744-2340.
- June 15-17 Conference on Christian Social Action in Canada, sponsored by CLAC and Work Research Foundation, to be held at the Ontario Bible College, 25 Ballyconnor Ct., Willowdale, ON.
- July 14-16 Calvinette counselors convention, Hamilton, ON.
- July 31- Young Calvinist Federation convention at Acadia University, Wolfville, N.S. Theme: Search for your gifts.
- Aug. 4
- Aug. 20-21 Cadet counselors convention, Niagara Falls, ON.
- Dordt College Concert Choir, under direction of Dale Grotenhuis: **March 24** — in Toronto. **March 28** — 8 p.m. in Guelph CRC. **March 29** — afternoon in Hamilton. **March 29** — evening in St. Catharines. Please check times and locations locally.
- "Christianity and Capitalism" winter evening course in six sessions led by Dr. Bernard Zylstra at the Institute for Christian Studies, Toronto. Starts Jan. 29, Thursday evenings, till March 12. Call (416) 979-2331 for further information.
- Focus on the Family** film series by Dr. James Dobson. The Hamilton District Christian High School, each Thursday evening at 8:00. Starting January 29, until March 12, 1981.
- Feb. 5 - March 18, 1981: Focus on the Family** film series by Dr. J. Dobson, Strathroy East Christian Reformed Church, Strathroy, on six consecutive Thursday evenings at 8 p.m., last film on Wednesday, March 18.
- Feb. 12 - March 26: Focus on the Family** Film Series by Dr. James Dobson starts February 12 until March 26, every Thursday evening at 8:00 p.m. in the First Chr. Ref. Church of Brantford, ON.
- March 5 - April 16: Focus on the Family** Film Series by Dr. James Dobson, at the Clarkson Christian Reformed Church, each Thursday evening at 8 p.m.
- March 24 — May 5: Focus on the Family** film series by Dr. James Dobson for 7 consecutive Tuesday evenings at the Norwell High School in Palmerston, beginning at 8:00 p.m.

### Alberta and British Columbia

- March 6 Friday — all day CFF Spring Conference for Southern Albertans to be held at the Agriculture Canada Research Station, 3 miles east of Lethbridge on Hwy. #3. Topic to be announced.
- March 12 Thursday evening at 8, CFF and CLAC locals will co-sponsor a meeting on workmen's compensation for farmers. At the King's College.
- April 8-9 CFF Annual Retreat at the Providence Centre in Edmonton. Theme to be announced.
- April 11 CLAC Edmonton Spring Banquet, "Snert en Boerenkool" speaker Co VanderLaan.

### Miscellaneous

- March 13 The well-known **King's Choralliers**, male chorus of Grand Rapids, Michigan, is making one appearance in the Hamilton-Niagara region, at 7:30 p.m., in the Grimsby church, to which all music lovers may be attracted. Free will offering only.
- June 9-19 Synod of the Christian Reformed Church in North America, at Calvin College, Grand Rapids, MI.

## NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Mar. 6	Wed. Mar. 4	Fri. Feb. 27-10 a.m.	Thurs. Feb. 26-10 a.m.
Fri. Mar. 13	Wed. Mar. 11	Fri. Mar. 6-10 a.m.	Thurs. Mar. 5-10 a.m.
Fri. Mar. 20	Wed. Mar. 18	Fri. Mar. 13-10 a.m.	Thurs. Mar. 12-10 a.m.

## Coordinated outreach is goal of new association

COLORADO SPRINGS, CO (EP) — More than 25 youth pastors and representatives of Christian organizations have formed a new association which hopes to bring increased coordination to efforts to reach high school students with the Christian message.

"The National Network of Youth Ministries is the first association of its kind," explained Lamar Slay, director of training for Reach Out Ministries and national coordinator of the new association. "We hope to work with local pastors, youth workers and

Christian organizations to help ensure that every high school student in the United States is exposed to the gospel of Christ in a relevant manner. Though there are a number of organizations and many youth pastors, there has never been a combined effort to reach the high schools through the local church."

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## Books

Disease

## How to cope with terminal illness

**When Cancer Strikes**, by John A. MacDonald, M.D.; McClelland and Stewart Ltd., Toronto, ON, 1979; pb., 144 pp.; \$7.95. Reviewed by A. Vandermaas, M.D., St. Catharines, ON.

When we hear of cancer — and of other issues related to death — a fairly general reaction is to close our minds to the subject, without realizing the disservice we do ourselves this way. Dr. MacDonald was forced to look this problem in the face when first his wife died of cancer and then he himself found out he had lung cancer. In this book, he attempts to share the knowledge he acquired through wisdom and experiences.

The first part tells all about cancer, its possible causes, its symptoms, and what can be done about it.

In the second part MacDonald describes in detail — also using his personal experience — the deep emotions a cancer patient goes through. The reactions of family and friends, including the doctor are discussed next. And he uses this information when he deals with the way in which the patient and his environment can be helped to cope with these emotions. He emphasizes the importance of faith and of being truthful with each other.

This book left two main impressions with me. It left a vivid picture of what cancer patients and those surrounding them have to live through. The other is the writer's ability to honestly look at the importance of the emotional aspect of cancer, and in doing so not to see it as a physical disease, but as a total human experience; an attitude still very uncommon within the medical profession.

In my opinion, *When Cancer Strikes* would have been more convincing yet if it had contained some examples of how patients and their relatives had changed for the better when they were helped to recognize and express the emotions caused by their suffering.



# Books

Theology/Biography

## John Wesley

**John Wesley: His Life and Theology**, by Robert G. Tuttle Jr., Zondervan Publishing House, Grand Rapids, MI, 1978; R.G. Mitchell, Willowdale, ON; hc., 368 pp. Reviewed by Rev. A.A. Van Geest, Trenton, ON.

The author, who is professor of Wesleyan Studies at Fuller Theological Seminary, has devoted more than three full years of his life to the study of John Wesley. His long and intense research into Wesley's *Diaries*, *Journals* and *Letters*, makes him well qualified to write this biography. In presenting the man and his theology, the author hopes to spark a further interest in reading the works of John Wesley.

The material is presented in four parts, written in the first person, except for the author's analysis which concludes each section. The author took great pains to marshal the abundance of material in a systematic fashion, an effort at

which he seems to have succeeded fairly well.

The various influences in the life and theology of Wesley are carefully traced. In his early life, his relationship to his mother was important in sorting out his spiritual life. Wesley's life was a long pilgrimage to faith and assurance of salvation. Religious asceticism, works of charity, rigorous self-discipline, mysticism and the rejection of its emphasis on "inner works" were all stations along the way which had a lasting influence on his life. The influence of Moravianism and his eventual separation from it receives major attention in this work. The careful presentation of these influences offers the reader profitable sketches of some of these movements.

His struggles and practical experiences led at times to theological readjustments. In reading Wesley, therefore, one must know during what period of his life it was written, in order to understand him correctly. The author

makes his readers well aware of the progression in the theological thinking of Wesley.

The last part deals with the great Methodist revival. Opposition was often violent, also offering threats to his own life. But the response to Wesley's ministry was remarkable and at times accompanied by miraculous happenings. The struggles of the new movement also receive due attention.

Wesley is not glorified in this study, but the testament is sympathetic. Little attention is given to Wesley's relation to other theological traditions, even though the book is very theological in nature. Holiness always remained a high priority in his life. According to the author, Wesley continued to uphold the mystical concept of perfection as the end of religion.

The complexity of the man and the great volume of his writings make it a difficult task to present a clear and undisputed account of his life and work. The author's approach is often very technical.

Particularly his analysis is rather scholarly, which does not make it easy to digest.

The book is addressed to a theologically and philosophically aware audience. It intends to stimulate the student of Wesley and provides an excellent bibliography for each part of the book to

assist the further study. The many footnotes offer additional assistance.

The book should rate as a major contribution to the study of the life and theology of the founder of Methodism. Anyone with a serious interest in Wesley will likely enjoy reading it.

Theology

## Expose of false teachings

**I Was Raised a Jehovah's Witness**, by Joe Hewitt; Accent Books, Denver, CO, 1979; pb., 191 pp. Reviewed by Rev. Adrian A. Van Geest, Trenton, ON.

An insider's viewpoint is often very revealing to those whose contact with a movement is rather limited. This autobiographical account provides a very straightforward exposure of

Jehovah's Witness' teaching and tactics from such a viewpoint.

Joe Hewitt, who is now a Baptist minister, traces his own spiritual journey. This book offers a hard-hitting treatment of Jehovah Witness errors and abuses and how they affected him. Roughly half the book is autobiographical while the remainder deals with a number of the Jehovah's Witness doctrines.

His somewhat harsh treatment of different beliefs is not only reserved for "Watchtower" teaching as becomes evident from his discussion of post- and amillennialism. In his presentation of the biblical position, we cannot always fully agree, for at times he clearly differs from the Reformed understanding of the scriptures. But the book is very useful in exposing the unbiblical nature of Jehovah's Witness' teaching.

Brief chapters are devoted to the following teachings: rejection of hell, denial of the Trinity, only 144,000 will go to heaven, no blood transfusion, ascribing divinity to Jesus makes two Gods, God's name, what happens to the soul at death, and the return of Jesus. Although we cannot always adopt the author's presentation of truth uncritically, these are helpful chapters for those who like to confront Jehovah's Witnesses on these doctrines.

Throughout the book, Hewitt stresses that Jehovah's Witnesses are guilty of "compartmentalized thinking," that they engage in "verbal gymnastics," and that the leadership practices mind control over the membership. And, of course, the misuse of scripture receives due attention.

The author's simple approach makes the book very useful to the average reader who likes to be a little better informed about Jehovah's Witnesses.

Politics

## The uniqueness of Canada's politics and economics

**Quebec: Social Change and Political Crisis (Canada in Transition Series)**, by Kenneth McRoberts and Dale Posgate; McClelland and Stewart Ltd., Toronto, ON, 1980; pb., 325 pp. Reviewed by Martin D. Geleynse, Montreal, PQ.

This book is a revised and updated edition of a 1942 publication under the same title. The present revised edition was once more updated by the inclusion of an epilogue, which deals with the results of the Quebec Referendum on Sovereignty-Association, held on May 20, 1980.

The editor of the series states in his foreword that "As a country embedded from the outset in the political and economic fortunes of powerful neighbours, Canada has encountered unique social, economic and political obstacles to unity and cohesion. Indeed, the term 'crisis' denotes for us the central features of the Canadian experience: a fascinating mix of dangers and opportunities in a rapidly changing international environment... The authors focus on the period since World War II, and give particular attention to the last decade, in which Quebec has changed in rapid, exciting, and for

some people, disturbing ways."

Basically sympathetic to Quebecois aspirations for greater autonomy, the book gives more than just a history and overview of the history of the province. It is meant to be a critical analysis of this history. "To understand the complex interplay between politics and government on the one hand and society and the economy on the other, they introduce such concepts as class, nationalism, ideology, political alienation, modernization, and social mobilization." These concepts are used as the "conceptual lenses" through which recent events are observed, indicating that the writers are not adverse to the use of Marxist and Neo-Marxist terminologies and concepts, if such use seems helpful to them.

The book is a scholarly work. To profit from it one needs to have a measure of understanding of sociology and political science. But it does provide a challenging description and analysis of the change, which has been "a dominant factor of Quebec life over the past few decades." In the growing library on developments in and between Quebec and Canada this book plays an important part, the students of modern history can hardly afford to leave it unread.

**The Roots of Disunity: A Look at Canadian Political Culture (The Canada in Transition Series)**, by David Bell and Lorne Tepperman; McClelland and Stewart, Toronto, ON, 1979; pb. Reviewed by Martin D. Geleynse, Montreal, PQ.

Dr. David V.J. Bell, an Associate Professor of Political Science at York University in Toronto and Dr. Lorne Tepperman, a Professor of Sociology at the University of Toronto, have combined their insights and discoveries to give us the present volume, which deals with the problem of the Canadian State, its unity and the dangers of disunity.

In a fascinating and very readable way, they help us to understand what causes the problem of our present situation in Canada. They deal with the basic ideas which brought confederation together, and then trace the development of the various composing elements to the present day. We learn about Quebec's aspirations and about the hopes and desires of the West. Regionalism is placed

over against centralism. The constitution is considered and the constitutional proposals brought forward by the government.

It is difficult to pinpoint all the areas of interest touched upon, because there is so much in this book which will hold the reader's attention.

The publisher says on the back flap of the book that: "Controversial, original and often shocking, *The Roots of Disunity* is essential reading for anyone concerned about Canada's future." This is no overstatement, and anyone who has sufficient training to understand the scientific and professional terminology, which inevitably tends to creep into a book like this, will find it difficult to lay the book aside.

The publishers and editors ought to be commended for providing us with solid, scientific books which help to educate the public about issues which are of such urgent concern to the country. Works like this are a powerful tool to combat trends toward disunity. They help to keep our country together.

## Nu reeds verschenen 3 delen

### Dr. Louis Praamsma — „De Kerk van alle tijden”

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**Het reformatorisch dagblad** — schrijft: Praamsma heeft getracht zijn verrassende en vaak „fascinerende ontdekkingsreis,” zijn „aanraking met levende mensen,” zo helder mogelijk onder woorden te brengen en „het gaat om wetenschappelijk verantwoorde, goed leesbare, verhalende trant en kerkgeschiedenis vanuit Reformatorisch standpunt” en „voor een breed publiek lijkt me dit een heel acceptabel werk te worden.”

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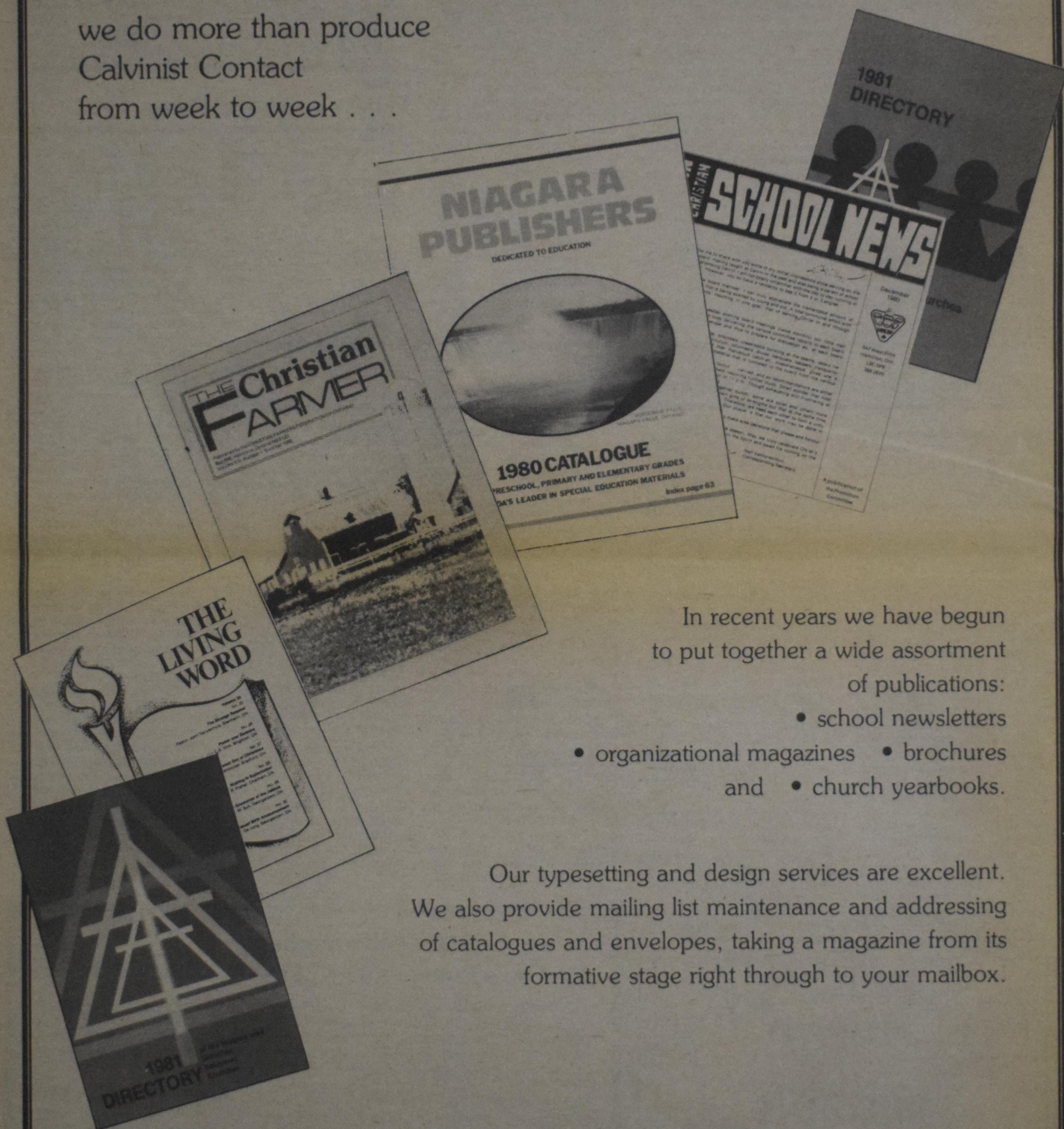
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